A plain, but full EXPOSITION OF THE CATECHISME OF THE CHURCH of ENGLAND.

Enjoyned to be learned of every Child before he be brought to be confirmed by the Biſhop.

Collected out of the beſt Catechiſts

BY WILLIAM NICOLSON, Miniſter of the Goſpel.

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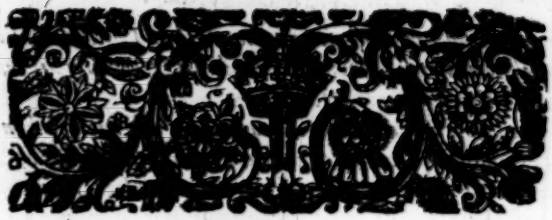
Negligentia magna Parochi in docendo ad ſalutem neceſſaria, nempe Symbolum, Decalogum, & Pater noſter, mortalis eſt. Ubi paſſim magnus abuſus eſt eorum, qui contenti docuiſſe, Symbolum Latinè, non explicant populo rudi myſteria fidei præſertim Trinitatis, Incarnationis tantoperè ad ſalutem neceſſaria.

Væ Parochis, væ Epiſcopis, væ Prælatis.

Eman, Sa Aphoriſm, voce Parochus.

London, Printed by *Evan Tyler*, and are to be ſold by *Nathanael Web* and *William Grantham*, at the ſign of the *Black Bear* in *Pauls* Church-yard, 1655.

XUM



TO

All his loving PARISHIONERS

OF

LLANDILO-VAWR,

The Authour prayeth increaſe of Grace, Knowledge, Health, and future HAPPINES.

IT may ſeeme ſtrange to wiſe and learned men that after the exact paines by great Divines, taken in the expoſition of the Church Catechiſme either in whole or in part, I ſhould offer to the publick view theſe my leſſe poliſhed conceptions. But before I be utterly condemned for the undertaking of a needleſſe labour, my deſire is, that theſe reaſons, which have moved me to it, be fully weighed, as my Apology, which I hope may prove ſo juſt, that at leaſt I ſhall deſerve excuſe, for more I expect not.

The labours of thoſe learned men, I gratefully and ingenuouſly acknowledge, are far beyond any thing I can doe; but withall, either for phraiſe or matter ſo high, ſo abſolute, that they are in many expreſſions beyond the vulgar capacity, whom cheifly I intend to informe, and therefore have expreſt my ſelfe in the eaſyeſt and moſt familiar language I

could invent, and inserted no more, than I held requisite for all to know: all superfluities and quaint or long discourses being purposely omitted.

Besides, those excellent indeavours of other learned men are come to the knowledge, much lesse to the hands of few men in these parts, where I have been resident more than twenty yeares; and may therefore presume, that many may looke into these principles of divinity, delivered by one who is well knowne among them and cast as kind an eye upon the worke, as they have always done upon the authour: who although no native, yet he acknowledgeth himselfe for very many civilities, much indebted to the whole people of these ancient Britans.

But that which hath most of all prevaild with me, is the sad face of religion we behold and condole here, ever since the act of Propagation of the Gospell hath been put in execution in these parts. For the Itinerants are so few, so ignorant, so meane, that I say no worse: that as it was in the days of Eli, *so now for their sakes the Sacrifice of the Lord is abherred, and the people are scattered upon these mountains without a Shepherd.*

It was written by Hippolitus, *who lived above* 1300 *yeare since: that in the last times of Anti-Christ, the holy houses (of God he means) shall be like a Cottage: the precious body of Christ and his blood shall not be extant: The liturgie shall be extinguished: The singing of psalms shall cease: The reading of the Scriptures shall not be heard.*

Ad Antichristi novissima tempora ecclesiarũ ædes sacræ tugurij instar erunt, preciosũ corpus Christi & sanguis non extabit; Liturgia extinguetur, psalmorum decantatio cessabit; Scripturarum recitatio non audietur. This testimony is cited by Claud. Sainctes in his tract before the liturgies *Tomo* 4 *Biblioth. Patrum* out of St. *Heirom* upon Daniel, and by Mr. *Mede* in his antiquity of Churches. And that which is delivered by *Suarez*, *Pererius*, *Ovandus*, *Acosta*, *Aquipontanus*, and *Bozius* learned men of the Romish party, concerning the suppression of religion in the time of Anti-Christ, is every way consonant to the judgment of Hyppolitus.

Truth

Truth they ſay is the child of time, and time hath preſented unto us ſo ſad a ſpectacle in theſe parts, that there is not one ſyllable of all this, which is not verified. The holy houſes of God (for in relation to the ſervice of God in them heretofore performed I will yet ſo call them) theſe holy houſes I ſay, are become like the prophets lodge in a garden of cucumbers, deſerted ruin'd: No Cottage on a hill more deſolate, more defaced, the people having no encouragement to reſort to that place, where they have neither miniſter to pray with, or for them, or to ſing praiſes to God with them, nor any at all in many places, no not ſo much, as a gifted man (as they uſe to gloſſe it) to inſtruct them. For theſe are not Ubiquitaries, and conſequently are forced to be Non-Reſidents, that you may know this was not the ſin alone of the now vilified and ejected Clergy. Iſa 1.8.

Farther the precious body and blood of our Lord and Saviour Jeſus Chriſt exhibited in the Sacrament hath been prohibited to be adminiſtred in publick aſſemblies, and the miniſters impriſoned and puniſhed for doeing their duty. That the liturgy is extinguiſhed, ſinging of pſalmes ceaſed, the reading of the Scriptures, utterly by our new teachers neglected, and caſt aſide, I need not ſay. Since tis notoriouſly knowne to you, & all other in theſe parts, that no ſervice, nor Pſalme, nor reading of the ſacred Text hath been in publick uſe, ever ſince theſe Noveliſts have ſet footing amongſt us. I leave it now to all judicious men to judge, what a neere reſemblance there is betwixt theſe our times, and thoſe of Anti-Chriſt of which Hyppolitus *gave us thoſe former Characters.*

Leaſt then the foundations of religion, which are ſo much ſhaken, ſhould periſh together with the practiſe of it, and be buried under ſo much rubbiſh, which is caſt upon it, I have taken this paines to preſerve its luſtre and integrity

in the memories of all thoſe, who beare any true love to ſubſtantiall, confeſſed, and ancient truths.

New light is a notion of an hot braine, and will eaſily like an ignis fatuus, *or* Will with the wiſpe *carry a man out of the ſafe & ſtraightway, & thereby endanger the man: But the Ancient light eſtabliſhed and received in the Church of* England *is a ſecure guide to direct you, that you neither decline to the cunningly compoſed charms of Popery on the right hand, nor the brain-ſick imaginations of men of unſtable minds on the left.*

That truth which this my once glorious mother taught me, and by a ſad ſearch I found conſonant to the word of God, I always held forth unto you, for thoſe many years I was permitted to be your Paſtour, being all that time your Catechiſt: and what I then opened at large, that in a ſhort ſumme (my deare praiſhiones) I here preſent unto you, and all other Chriſtian people, as a memoriall and legacy of my love and deſire, that they and you ſhould live and dye good Chriſtians.

Above theſe three years by the ſeverity of theſe times, as you know too well, and I with griefe write, I have not been ſuffered, but peremptorily prohibited to make uſe of my Talent to your benefit, or any other: being ejected and ſilenc'd, not for any crime then alledg'd, or for ought I can underſtand to be alleag'd againſt me, except it were that I could not be perſwaded to ſubſcribe the engagement. For that I ſuffer: and I would to God, that in it, I ſuffered only, mine is but a Temporall loſſe, yours is a ſpirituall. I can feed my ſelfe, when you & millions beſids ſtarve for want of heavenly food. The ſharpe famine that is come upon this people ought to be la-

Iſaiah. 22 4. *mented with teares of blood.* Therefore ſaid I, looke away from me, I will weep bitterly, labour not to comfort me, becauſe of the ſpoyling of the daughter of my people.

For

For the event upon the act is ſo lamentable, that it will deſpoyle the many of the power and life of religion, & without ſome vigorous remedy a few years will more and more confirme it. There being no viſible means left to continue in the memories of the aged, the principles which they had learned, nor to bring to the memories of the yonuger ſort the neceſſary foundations of Chriſtian religion.

To ſupply which defect, and to prevent, as much as in me lies, this inconvenience. I have as plainly, and as briefly as I could, collected this ſumme of Divinity. Speak I may not, write only I can, and if you and your poſterity with other Chriſtians ſhall make good uſe of this plaine food, I little doubt, but this little, will nouriſh you in a right way to heaven. For here you are directed what to know, and what to doe, in which two conſiſts the life of religion. Θεὸν ποιεῖν ἐξ ἀνθρώπου καλὸν τὸ δύνασθαι. Hierocles.

'Tis the higheſt point of wiſdome, ſo much as lies in us, of man, to make a God. For as it is the moſt noble worke of the Divine mind perpetually to contemplate it ſelfe, and reſt in the eternall love of it ſelfe: So it is alſo the ſumme of all our wiſdome and piety, to know God, and to love God. We know him, when we know his will, and we love him, when we make his will our rule for our life and practiſe. 2 Cor 3.18. *This is to uſe S.* Pauls *words, to behold as in a glaſſe the glory of the Lord, and to be changed into the ſame image. The high prieſt in the old law, was to have upon him a double ornament, a plate of pure gold upon his head, and another plate of 12 precious ſtones upon his breaſt; the ſeat of knowledge is the head, the breaſt the place of love, by which not unaptly, may be ſhadowed out to us, that we reſerve for our Chriſtian piety the two cheife parts about us, the head for the knowledge, and the heart or breaſt for the love of our God.* Exodus 28.15. & 36.

Upon the reflexion of theſe two I have drawne all theſe trin-

principles. God make you as carefull in the knowing and practising, as I have been cautelous in the composing, for I have made choise of that only, which I judged necessary to informe your understanding, and rectify your will, to increase your knowledge, and better your life. You may then by the knowledge, and practise of what is here delivered grow up to be perfect men in Christ Jesus, and receive at last a crowne of glory. Which is the perpetuall prayer of him, who is.

Your aged Pastour,

WILLIAM NICOLSON.

The Title or Inſcription.

A CATECHISM,

That is to ſay, An inſtruction to be learned of every child, before he be brought to be confirmed by the Biſhop.

A Catechiſm is a word now uſed in a Church ſenſe, ſignifying a little book, in which is delivered the Briefe ſumme, or chiefe principles of Chriſtian Religion. He who teacheth this is called the Catechiſt, and he who is taught is *Catechumenus* a diſciple, a ſcholar, one taught, inſtructed or edified. For κατηχέω is rendred by *Heſychius*, the learnedſt of Gramarians, οἰκοδομέω I will build, or edifie. Heb. 6. 1. Gal. 6. 6.

All thoſe former words are derived from ἦχος, a ſound, from which comes our Engliſh word *Eccho*, which is but a reciprocation of the voice, or a returne or report of what is uttered. Not without reaſon then the ſpirit of God choſe, and the wiſdome of the Church retained, thoſe forementioned notions, becauſe the chiefe principles of Chriſtianity were at firſt inſtilled by the eare: the ſound of the Apoſtles words going out into all lands. For at the higheſt they are but *Ecchos* or ſounds, whoſe property it is to report what is heard. Which ought to be obſerved accurately by all Catechiſts, who are not to teach for doctrine their owne *Quæ nec reticere loquenti Nec prior ipſa loqui didicit.*

conceptions, but to ſound into the eares of others, what they have heard, and nothing but what they have heard: to wit: the certaine words of their Maſter, and his diſciples firſt founded in the Goſpel.

2. *Of the Catechiſt.*

Gal. 6. 6. In St. *Paul* he is called ὁ κατηχῶν, or he that teacheth; in the Primitive Church ὁ κατηχήτης. To which office though they, who now pretend to the higheſt gifts wil not ſtoop, yet [a] great men in the Church have owned that name.

(a) *Pantenus Clemens Al. Origen Hierocles* in that famous Church of *Alexandria*. Euſeb. lib. 6. Great *Cyril* at *Hieruſalem*. *Greg. Nyſſ*, *Hieron* in *Catalogo Script. Eccleſiaſt. Auguſt.* wrote a book *in Catechiſ. rudibus*. *Heirom in Apol. ad Dom* confeſſeth that he had for his Catechiſts *Nazianz*, and *Didymus Optatus* in the Church of *Carthage* appointed Doctor *Audientum*. Lyp. Ep. 24.

3. *Of the Catechumeni*, or Catechiſed.

Gal. 6. 6. Luk. 1. 4. 1 Cor. 14. 19. Act. 18 25. *Tertull. de corona militis. Cyp. de hæret baptiz. Aug. de fide & operibus.*

Theſe *Audientes* or Hearers, commonly called *Catechumeni* in the Church ſtory, the word and roote of which word we find in the New-Teſtament, being to learne the Catechiſm, before they were admitted to the Sacrament, were of two ſorts:

1. *Adulti*, men grown, whether of Jews or Gentils, who were perſwaded to recieve the Goſpel, but were not yet Baptized, and conſequently not to be admitted to the Sacrament, before they had given an accompt of their faith, and promiſed to live a Holy life conſonant to the rules of the Goſpel.

2. Chriſtians children borne in the Church, who, becauſe born within the Covenant, and by Baptiſm recieved, when they were grown to capacity, were taught the principles of Chriſtianity, of which when they could give a reaſonable accompt, they were brought to the Biſhop to be confirmed, of which more by and by.

4. *Of the matter of the Chatechiſm.*

Theſe Principles were only ſuch things as were neceſſarily or very profitably to be known by every Chriſtian.

The

The queſtion was ſhort, and the anſwer full and pertinent: and that they might be the eaſlier learned and remembred, they were conveyd in the feweſt and plaineſt words that might be. That caution of the wiſe being obſerv'd, *Doctor doceat diſcipulos viâ brevi*, Let the Maſter teach his ſcholars the ſhorteſt way. No rule being much worth which is long, and loaded with unneceſſary words. To this end our Saviour drew the whole law to two heads: Love to God: Love to our neighbour. St. *Paul* to one ſylla- Mat. 22.37.
ble. Love is the fulfilling of the law. Repentance to- Rom. 13.9, 10.
ward God, and Faith toward our Lord Jeſus Chriſt are Act. 20.21.
ſet downe as the Sum of the Goſpel. Theſe then are Heb. 6.1.
the principall matter of any Catechiſm, and the briefer the rules are about them, the better.

Divines may learn to be wiſe from other profeſſours, who deliver the grounds of their Art and ſcience in little Breviates; knowing well that the Scholar is not capable of deeper diſcourſes till theſe grounds be well laid and committed to memory. Hence it is, that lawyers have their Inſtitutions: Phyſitians their Aphoriſms: Philoſophers their Introductions: Gramarians their Accidence: Scrivners their Characters, and firſt draughts of letters; In a word, all knowledge proceeds from ſimple terms; & ſo muſt the knowledge of Chriſt; It muſt be taught in the eaſieſt way, and learn'd by the eaſieſt rules. Which ought to be, and is in the Catechiſm ſummarily, briefly, and yet fully propoſed. He that knows more can but diſcant upon this, & he that knows leſſe knows too little.

5. *This is to be learned of every child.*

With us the perſons to be inſtructed in theſe principles are children, which is not to be underſtood excluſively, as if thoſe who are grown to riper age were not to be taught in theſe. But the Church, ſuppoſing the aged to be already well grounded in theſe principles, fits and enjoynes theſe leſſons to the younger ſort. In this being awd by that command which God gave to the Jews, *Thou* Deut. 6,7.
ſhalt ſharpen them, i.e. my commandments, ſtatutes,

judgments, or teach them diligently thy children: and obeying that Apoſtolicall precept, *Fathers bring up your children in the nurture and admonition of the Lord*; treading in the footſteps of *Abraham*, that *taught his houſhold the Covenant*, and the mother of *Timothy*, who inſtructed her ſonne *in the Scripture from a child*.

Ephes. 6.4. Gen. 18.17. 2 Tim. 3.15.

By this means children ſeaſoned with the Principles of Religion, before malice, ſelfe-love, by ends, or corrupt examples have depraved their minds and actions, a good foundation would be laid betimes for direction of the courſe of their whole lives, and the ſeed of the word would be in them preſerved whole and ſound. Men would be better livers and ſounder believers. Horrid vices would not uſurpe the name of vertues, nor helliſh opinions appeare veſted with the cloke of truth. For out of queſtion were the younger ſort imbued with the undeniable grounds & cleare knowledge of the Orthodox Religion, they could not be ſo eaſily carried downe the headlong ſtreame of wickedneſſe, nor moved aſide by every light puffe, and wind of Doctrine; The *Jeſuit* would not gaine ſo many proſelytes, nor the Sectary ſo many light-headed followers.

6. Before he be brought to be Confirmed by the Biſhop.

The love, care, and gravity then of the Church, was that of a mother, that would have all her children brought up in the feare and nurture of the Lord: Of which education when they could give a ſufficient teſtimony, then they were to be brought to the Biſhop to be confirmed: And ſhe profeſſeth the reaſons, which led her to this juſt and pious reſolution, to be theſe three:

In the Rubrick before the Catechiſm.

1. That children being of diſcretion may then themſelves, with their owne mouths, and with their owne conſent, openly before the Church ratifie and confirme, what their Godfathers, and Godmothers have promiſed for them in Baptiſme: and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve and keep ſuch things, as they by their

owne

owne mouth, and confeſſion have aſſented to.

2. For as much as confirmation is miniſtred to them that be baptized, that by impoſition of hands and praier they may recieve ſtrength and defence againſt all Temptations to ſin, and aſſaults of the world and the devil: It is moſt meet to be adminiſtred, when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the devil, they begin to be in danger to fall into ſundry kinds of ſin.

3. For that it is agreeable with the uſage of the Church in times paſt, whereby it was ordained that confirmation ſhould be adminiſtred to them of perfect age, that they being inſtructed in Chriſts Religion ſhould openly profeſſe their owne faith, and promiſe to be obedient to the will of God.

Thus farr the Rubrick. And the reaſons are weighty. For the child, being grown up before God, the Biſhop, and the congregation, with his owne mouth takes upon him that ſame obligation, which at his Baptiſm his ſureties had undertaken for him. So that he frees them, and binds himſelfe renewing the old bond to performe the conditions in believing, doing, and forſaking, what is to be believed, done, or forſaken. Which double vow, made firſt by others ſolemnly for him, then againe as ſolemnly renewed by him, ſadly thought on, in all reaſon will have a powerfull impreſſion on the heart, for the preſent, and an effectuall influence on his whole life for the future. 2. Which worke becauſe it is difficult and beyond the power of man, therefore the Biſhop was to impoſe his hands upon him, to bleſſe him, to pray for him, that God would ſtrengthen him, and daily increaſe in him, his manifold gifts of grace: that he would beſtow upon him the ſpirit of wiſdome and underſtanding: the ſpirit of counſell and ghoſtly ſtrength: the ſpirit of knowledge, and true godlineſſe, and fill him with the ſpirit of his holy feare. With much more to the ſame purpoſe, as it is to be ſeen in thoſe pious prayers appointed to be uſed at confirmation. Which the Church held fit then to be ad-

The Prayer at Confirmation

Cereus in vitium. Hor.

miniſtred, when temptations, in reſpect of the childs proclivity to vice, might moſt ſtrongly aſſault him. 3. And that which moved our Church of England to retaine this, was, becauſe the firſt Reformers in it found that this rite was agreeable to the uſage of the Church in times paſt. Which is very true. There be, that make it an Apoſtolicall inſtitution, having an eye to *Heb.6.2.* And *Calvin, Beza,* and *Aretius* ſeem (upon the place) to like well of it. Sure I am, that the Ancient Fathers, and Counſells are full, and evident witneſſes for it. The Counſells enjoyne it to be done: the Fathers witnes that it was done, whoſe Teſtimonies I could and would produce at large, but that it is already done by a *grave Divine, a true lover of peace, truth, and order.

* In a manuall that beares the title of χειροθεσια or the Apoſtolique inſtitution of impoſition of hands for Confirmation printed an. 1649. There alſo may be read the approbation of it by the learnedſt divines of the reformed Churches, with the profits that will enſue upon the uſe of it, and the inconveniences upon the neglect.

Were Confirmation in frequent uſe, and reſtored to its originall purity, theſe benefits would from thence enſue.

1. Catechiſing would be brought in uſe and eſteem.
2. The unity of faith would be maintaind.
3. Parents would be more carefull to inſtruct their children.
4. Children would be ſounder in faith, and better mannerd.
5. Ignorant and ſcandalous perſons might be better diſcerned, and ſo the offence taken from mixt communion removed.
6. The wrangle, about the formality of a Church Covenant, and collecting of members, quieted and compoſed.

There being in Confirmation the ſubſtance of what is ſo much and ſo hotly contended for, and that far better grounded and bottom'd than any new device can be. It is my hearts deſire, and let the God of peace in mercy be pleaſ'd to bow downe his eare to it, that our Brethren of the

the Church way, may be moved to recall, revive, and admit this (at least ancient Ecclesiasticall, if not Apostolicall) institution. For thereby they might effect in a peaceable way, the dissipation of the clouds of ignorance, the restitution of the true light of the Gospel, the removall of prophane persons from participation of the Lords body, the admission of such as charity shall judge worthy. I say, all this may be done in a peaceable way, which (not without great difficultie, regret, effusion of Christian bloud, and much wealth) hath been projected and pursued.

I shall only add one thing more, and so close up this Preface, which is an humble request to all our dissenting brethren: That since they dislike this short instruction of our mother the Church of England, they would agree to propose a Catechism of their owne, by which it may appeare, what questions are requisite to be demanded of, and to be answered to, by any Neophyte, before he may be admitted a member of a collected Church.

And there is great reason for this my request: first because I read not of any setled Church, except the *Arrians*, who have been, or are at this day, without such a briefe Introduction. To them indeed, the *Arrians* I meane, *Athanasius* objects, that they had no Catechism. Scult in Is. 8 cap.

Then againe, without this, they cannot assure us of any harmony among themselves: But to us their Church must seem like to that state of the Cyclops in Euripides, of which Silenus thus certifieth Vlysses ἀκούει οὐδὲν οὐδεὶς οὐδένος no man in any thing heard what the other said: or if you had rather, like those builders at *Babel*, where men understood not one another, which hindered the work, because that one was not able to know, what his fellow called for. Eurip. Cycl.

Bring me, quoth one, a trowell quickly quick,
One brings him up a hammer: hew this brick
Another bidds, and then they cleave a tree.
Make fast this rope, saith one, they let it flee: Du, Bartas.

One

One calls for planks, another morter lacks,
They bring the first a stone, the last an axe.

In this confusion, as there can be no certainty among themselves, so there cannot be any encouragement to those, whom they accompt without, to come in and joyne with them, till they may know upon what tearms to be admitted; which by a briefe Catechism set forth by a common consent, of their congregationall Churches would be apparent.

Napeir. Brightman. Lastly, this lies rather upon them to condescend to, if they be, as some concieve, the 144000 that stood upon mount *Sion* with the Lamb. *Revel.* 14. 1, 2. For among them there was the voice of Harpers, harping with their Harpes. Harpers are musicians, and musique pleaseth not, except the strings be first tuned, and if it be in consort, as here it was, then the instruments must be tuned one to another. For where this is not done, we may take up the old proverbe, *Asinus ad lyram*, The asse takes up the harpe. And those that hearken to the musick deserve *Mydas* reward. I humbly then beseech them to tune their harpes, and their harpes one to another, that the discord offend no more; So shall we the easlier be perswaded, that they are of that number that stood with the Lamb upon mount *Sion*. Because *Sion* is built as a city, that is at unity in itselfe, or compacted together: so shall we be the more ready to lend an eare to their harmony. Now of this we can have no certaine knowledge, much lesse incouragement, till we find in them musicall soules, and an harmony in judgment, and this their judgment manifested that way I have proposed. To which motion I beg of them to yield for his sake, who came to reconcile all things in heaven and earth, God to man, man to God, Angels to men, and man to man, being the Prince of Peace, our Lord and only Saviour Jesus Christ.

Ps. 122. 3.

The ſumme of the whole Catechiſme.

IT containes,

1. A Preface, abſolv'd in the 4 firſt queſtions.
2. The Creed of the Apoſtles
3. The ten Commandments } and the expoſition of
4. The Lords Prayer } theſe three.
5. The Doctrine of the two Sacraments, Baptiſm, & the Supper of the Lord.

Queſt. What is the firſt queſtion of the Catechiſme?

Anſ. *What is your Name?* *Anſ.* A, B, C. *&c.*

Queſt. Why begin you with that queſtion?

Anſ. Upon very good reaſon, *viz.* That a man ſhould never call to mind his Name, but remember that he is a Chriſtian: For his name was given him, it was not at his birth belonging to him. Every Chriſtian bearing two Names. The one of Nature, which is the Name of his houſe, family, or kindred, and this he brings into the world with him. The other of Grace, of favour, being his *Syr-name*, that is over and above added unto him. And as the firſt puts him in mind, what he was, ſo doth this ſecond what he is. *Datum non Natum.* *Sobre nombre ſupinour name.*

2. And it is ſet before the other, becauſe it is to be eſteemed above the other. It being an higher honour, grace, and favour, and a matter of more comfort and hope to be a Chriſtian, than to be a man. Our regeneration is to be prized before our Generation, our new birth, before our firſt Birth. For by the one we are miſerable, by the other wee are in the way to be happy. *Phil. 3. 2 verſ. 4. ad 9.* *Pſa: 51. 5.* *Rom: 7. 24, 25.*

3. It is wiſdome then in a Chriſtian, by occaſion of this Queſtion,

1. To enquire how he came by this Name, and to know that his name is a ſigne of ſomthing that he is to learn, and doe. That he is firſt to learn the duties of Chriſtian religion, and then to practiſe them: walking worthy of that name by which he is called, leaſt he caſt a diſgrace upon it. It is Honourable, & Holy, being impoſed *Epheſ. 4. 1.*

by a Sacrament: yet an unholy life will ſpot it, and make it unholy and diſhonourable.

2. When this Name is impoſed, care would be taken, that all fantaſticall names be avoyded, and ſuch only impoſed that may bring to mind the piety, charitie, vertues, and excellencies of thoſe perſons that bare them, whoſe waies and works may be patterns for poſterity to imitate. Which rule wee ſhall find very curiouſly obſerved by the Patriarchs of old, and by the people of God in the Scriptures.

Queſt. Who gave you this Name?

Anſ. *My Godfathers, and Godmothers, in my Baptiſm, wherin I was made a member of Chriſt, the child of God, and an inheritour of the kingdome of heaven.*

The explication.

In which anſwer you are to conſider,

1. The impoſers of your Name: Your Godfathers, and Godmothers.

2. When it was impoſed: In your Baptiſm.

3. The Benefits, favours, and Honours then given, which are three.

1 Cor.6.15. Rom.8.14.17. Rom.3.17.

1. To be made a member of Chriſt. *Epheſ.*5.30.
2. The child of God. 1. *Jo.*3.1,2.
3. An inheritour of the kingdome of heaven.

Of

Of Godfathers and Godmothers

As when one is born: first he needs a nurse, after a Master: one to feed, another to instruct him: so every babe in Christ needs milke, and after strong meate, that he may grow to be a perfect man in Christ Jesus. It seemed good to the wisdome of the Church to that end, to take sureties of the child, who being honest and charitable men, would undertake to see, what was promised, to be performed.

Some of late call them witnesses very improperly: as if they came to see and testify what is done. It savours more of piety to give them their old names, by which they are put in mind, how they ought to be affected toward those children for Gods sake, and to take care for their religious education, for which the Church accepts them as sureties.

Jun. & Tremel. in Is. 8. 2. derive this custome from the Jews. *Adhibui mihi testes fidos Vriam sacerdotem & Zechariam filium Jeberechiæ. i.e. Viros nominatim advocatos, ut testarentur nomen illud filio meo impositum in Ecclesia cum circumcideretur. Nam eo tempore indita fuisse olim a parentibus nomina, constat ex.* Gen. 21. 3, 4. Luk. 2. 21. *Atque ex hoc ritu profectum esse illum nostrum constat, quo certi homines speciatim adhibentur testes accessus ad Christum & Ecclesiam per Baptismum, & nominis Baptismo inditi —— Hos vulgo Compatres & Commatres Græci olim* Συντέκνους *appellabant.* But more anciently they were called Ἀνάδοχοι and by the Latine Church *Susceptores, Sponsores, Fide-jussores Æthiopum Canon. Universalis Bibliotheca patrum. Tom. 4. Tertull. de Baptis.* cap. 18. *Quid necesse est Sponsores etiam periculo ingeri,*

August Ep. 23. ad Bonifacium. Offeruntur parvuli ad percipiendam spiritualem gratiam ab ijs, quorum gestantur manibus. He means the Godfathers.

But wee have yet more ancient Testimonies for this custome: The Baptized desiring by the Mediation of his Ἀνάδοχου Undertaker, that he might be a partaker of God, and of the divine mysteries. After his profession, the Priest ἐπιτίθησι αὐτοῦ τῇ κεφαλῇ τὴν χεῖρα, Καὶ σφραγισάμενος ἀπογράψασθαι κελεύει τοῖς ἱερεῦσι τὸν ἄνδρα Καὶ τὸν ἀνάδοχον. Eccles. *Hierarch. Dionys.* cap. 2, In the last cap. of the same book, he gives the reason why the Church Baptised infants: and shews the manner of their susception. τοῦτο τοῖς θείοις ἡμῶν καθηγεμόσιν εἰς νῦν ἐλελυθοὶ, ἔδοξεν εἰσδέχεσθαι τὰ βρέφη κατὰ τόνδε τὸν ἱερὸν τρόπον ὥστε τοὺς φυσικοὺς τοῦ προσαγομένου παιδὸς γονέας παραδιδόναι τὴν παῖδα τινὶ τῶν μεμνημένων ἀγαθῷ τὰ θεῖα παιδαγωγῶ, Καὶ τὸ λοιπὸν ὑπ' αὐτῷ τὸν παῖδα τελεῖν, ὡς ὑπὸ θείῳ πατρὶ Καὶ σωτηρίας ἱερᾶς ἀναδόχω with much more to the same purpose in the following words. Say that this booke be not his, whose name it beares, yet tis knowne to be very ancient. *Justin Martyr*, or whosoever is the Author of that booke in resp. *ad Orthodoxos.* ἀξιοῦνται τῶν διὰ τοῦ Βαπτίσματος ἀγαθῶν τὰ Βρέφη τῇ πίστει τῶν προσφερόντων αὐτὰ τῷ Βαπτίσματι.

Platina in vitu Hygini affirms out of the ancient records, That *Hyginus* Bishop of Rome and Martyr *An. dom.* 144. *voluit unum saltim Patrinum, unamque Matrinam baptismo interesse. Sic enim eos appellant,* saith he, *qui infantes tenent, dum baptizantur.*

2. The ſecond thing to be conſidered is, that this Name was impoſed in Baptiſm, which is all one, as if I had ſaid, when I became a Chriſtian: Baptiſm being the Sacrament of Admiſſion, Entrance, or Matriculation into the Church. But of this point more, when I come to ſpeak of Baptiſm.

3. The third thing to be conſidered is, thoſe words.

When I was made.

This intimates, that a man is *factus, non natus.* Not born what he is now, a Chriſtian, but was made ſuch: which is thus expreſſed by S. *John. Cap.* 1. v. 12. 13. *But as many as received him, to them gave he power to become the ſons of God, even to them that beleeve in his Name, which were born, not of bloud, nor of the will of the fleſh, nor of the will of man, but of God.*

For the better underſtanding of this point, it is neceſſary that we know, that there is a threefold eſtate of Man. 1. The One that is paſt & loſt. 2. The ſecond that is preſent, and recovered. 3. The third that is future and expected.

1. *Of mans firſt Eſtate.*

Gen. 1. 27. Col. 3. 10. The firſt eſtate of man is that in his Creation, when he was made after the image of God, a righteous, and a holy creature: Perfect in his underſtanding, in his will, and in his affections. 1. Then God gave him a law written in his heart, that taught him his whole duty. 2. Then God gave him a poſitive law, that he ſhould not eat of one tree only in the garden of Paradiſe. *Gen.* 2. 27.

3. Then God gave him ability and ſtrength to perform what he required. And upon this performance

Gen. 1. 27. Gen. 5. 1. Eph. 4. 24. Col. 3. 10. wiſd. 2. 23. 1. A continuance of this light and ſtrength to direct and aſſiſt him.

2. A reward of this performance. To witt, a poſſibility to have lived for ever without ſinning, and to have been for ever happy. *For death entred by ſinn. Rom.* 5. 12. 1. *Cor.* 15. 21. 22.

This

This was mans first estate in which *Adam* was created, being the Representative of all mankind. And the perfections that were in him, and the promise made unto him by the first Covenant, did belong unto all mankind. But this is that estate, which is past, & lost. Rom. 5. a ver. 14. to the end of the Chapter.

2. *Of mans second Estate.*

To understand this estate wee must consider two things.

1. What condition man is in by *Adams* fall.
2. What condition man is in by Gods Grace.

1. By *Adams* fall and disobedience all men are miserable: and our misery lyes in this, that all the faculties of our soules are corrupted, the imaginations of our hearts are evill continually, wee have drawn upon our selves a guilt, and this guiltinesse makes us liable to punishment. Rom. 7. 18. 19. 20. Gen. 6. 8. Mat. 15. 19. Psa. 51. 5. Gen. 2. 17.

Adam did eat the forbidden fruit, and so sinned: and we, being in his loines sinnd with him. *Rom.* 5. 19. *By one mans disobedience many were made Sinners.* Now this Sinn is ordinarily by Divines called Originall Sinn. And upon the commission of this sinn Gen. 3. 6.

1. *Adam* was cast out of a Paradise. *Gen.* 3, 24.
2. Condemned to Death. *Gen.* 2, 17. *Rom.* 5. 12. 13,
3. And became an Object of Gods anger. *Rom.* 5. 16. Col. 3. 10
4. He lost Gods image. His light was dimmd, his strength totally weakned. There was Errour, Darknesse, and Disorder in all the faculties of his soul. *Epho.* 4. 17. 18.
5. Lastly he forfeited his Crown, and was deprived of eternity and felicity.

And from that hour to this, there hath been no man living (our Saviour Christ only excepted) that can be justified in Gods sight. *Psa.* 143. 2. All having sinned, and so coming short of the glory of God. *Rom.* 3. 23.

And this is now our present estate of Nature, in which we are born, which is a lamentable and wretched condition: in that being thus considerd, we are all lost, and cast away, being children of wrath, and to be inheritours of eternall fire prepard for the Devil and his Angels. Psa. 51. 5. Ephe. 2. 3. 2 Per. 2. 14. Mat. 25. 41.

2. Now to raiſe our hearts in the ſad thoughts of this our wretched eſtate, neceſſary it is, that we take a view of that comfortable condition, that man is in by the Grace of God: which is this.

Man being thus fallen, loſt, and condemnd to Death, it pleaſd God out of meere Mercy, freely to make a New Covenant with him for life and ſalvation. It was made with the ſame *Adam* that fell, and in whom we ſin'd, in theſe words *The ſeede of the Woman ſhall break the Serpents head*, That is Chriſt, who was the ſeed of the woman, as appears, *Gal.* 3. 16. ſhould breake and deſtroy the Serpents head, that is the power, ſtrength and dominion of the Devil. And this Covenant was repeated, and renewd to *Abraham*, *Gen.* 22. 17. 18. *In thy ſeed*, that is Chriſt. *Gal.* 3. 16. *ſhall all the Nations of the earth be bleſſed.* Chriſt then is the foundation of this ſecond Covenant, by which all Mercy and Grace is made over to us. For in him all the promiſes of God are *Yea and Amen*. 2. *Cor.* 1. 20. Yea, that is, Verified, and Amen, that is, Ratified and confirmd immutably.

Ephes. 1. 5. 6. 7. Ephes. 2. 7. 8.

Gen. 3. 15.

Now the particulars of this Covenant are theſe.

1. A revelation of his will, or the law of faith, according to which Chriſtians ought to live. *Heb.* 8. 10. 11. *I will put my law in their minds, and write them in their hearts.*

2. A promiſe and aſſurance to deliver us from our enemies *Luc.* 1. 71. which are Satan, and Sinn.

1. From Satan. *Col.* 1. 13. He hath delivered us from the power of darkneſſe. And. 2. *Tim.* 2. 26. God ſends his miniſters to inſtruct, that men may recover themſelves out of the ſnare of the Devil.

2. From ſin, that is, from the condemnation for ſin, and the dominion of ſinn. *Rom.* 8. 2. *For the law of the Spirit of life in Chriſt Jeſus, hath freed mee from the law of ſin and death.* And the like promiſe is extant. *Heb.* 8. 12. *I will be mercifull to their unrighteouſneſſe, and their ſins and iniquities, I will remember no more.*

3. A promiſe he hath made to give us grace and ſtrength

ſtrength to ſerve him in Righteouſneſſe and Holineſſe all the dayes of our life. *Luc.*1.71. Which though it be not perfect in this life, yet if it be with a perfect, upright, ſincere and ſingle heart, he hath promiſed to accept it. Now this is the preſent ſtate, which in Chriſt we have recovered. 2. Cor.11.12.

3. The third ſtate of a Chriſtian is future, and follows upon this ſtate of Grace, being the Crown of immortality and Eternall Glory. Of which I ſhall ſpeak more, when I come to expound the laſt Article of the Creed.

The ſeale of thoſe promiſes made over unto man by this ſecond Covenant, is Baptiſm: to which thoſe have right and title, who are born within the pale of the Church, and at the ſetting of the Seale they have theſe three priviledges, to become,

1. *A member of Chriſt.*

That is, To be reckoned Chriſtians: for Chriſt is the head of the Church, and all Chriſtians the body, of which every one that profeſſeth Chriſtian religion is a part, and is ſo to be eſteemed. But theſe parts are of two ſortes. Col.1.18. Epheſ.1.22,23. Ephe.4,16.

1. Either *Æquivocall* parts, ſo taken and reputed by us, ſuch as are a glaſs eye, or a wooden legg to a man, which are ſo called, but truly are not ſuch: and whoſoever profeſs the ſupernaturall verities revealed by Chriſt, and make uſe of the Holy Sacraments, may in this ſenſe be called the members of Chriſt, becauſe they are reckoned for parts of his Viſible Body. 1.Jo.2.19. Heb.6.4.5.6. Mat.13.24. 47.

2. Or *Univocal* parts, That in name and Nature are true beleevers, which are indeed the true members of Chriſt, and do belong unto his Myſticall body, and receive from him as from their head, life, ſence and motion. They are united to him, live in him, and are informd by his Spirit. They are waſhed and regenerated by his bloud. And they have his righteouſneſſe imputed unto them, by which they are freed from the guilt, and puniſhment of Sinn. This the Apoſtle teacheth. 1.*Cor.*1.30. *But of him ye are in Chriſt Jeſus, who of God is made unto us, wiſdom, righteouſneſſe, Sanctification, redemption.* Jo.15.5. 1.Cor.12,13. 13. Epheſ.4.4. Rom.8.11. Revel.1.5. 1.Jo.1.7.

And

And to these last only the two next priviledges belong: to be first

2. *A child of God.*

God is a Father, which being a word of Relation must imply that he hath a sonne, or sonns.

1. One Sonne only he hath by Nature: *our Lord and Saviour Jesus Christ. Psa.* 2.7. His *only begotten Joh.*3. 16. The very *character, and brightnesse of his person. Heb.*1.3.

2, But other Sonnes he hath by Adoption, that through Christ he hath adopted for his children, being bought with his bloud, and quickned by his Spirit, and all those who are true members of his body, are his children in this sence, and have power to *call him Abba, Father, Rom.*8.15. *Gal.*4.6.

3. *An inheritour of the kingdom of Heaven.*

This Benefit follows upon the former. For this is S. Paules conclusion. *Rom.*8.17. *If we be children, then also heires, even the heirs of God, and heires annexed with Christ.*

Inheritances descend by birth, or are conveied by Gift, or will: The first way we were no heires, not born to the crown in heaven. So Christ only the true naturall Sonne of God was the heire. But the second way, that is, by Gift, and will of God we come to inherit, and therefore the Apostle saith, that we were Co-heires or Heires annexed.

Heb.1.2.

And this is so peculiar to his children, that no other have any portion in it. Men at large may have large portions of earthly blessings. *Mat.*5.45. But this inheritance is a *Reserve. 1.Pet.*1.3.4. *It is a Gift. Fear not Little flocke, it is your Fathers will to Give you a kingdome.*

Luk.12.32.

Q. What did your Godfathers & Godmothers promise for you?

Answ. *They did promise and vow three things in my name. First that I should forsake the devil and all his works, the pomps & vanities of the wicked world, & all the sinfull lusts of the flesh.*

Secondly,

Secondly that I should beleeve all the Articles of the Christian Faith.

Thirdly that I should keepe Gods Holy will and Commandements, and walke in the same all the daies of my life.

Explication.

Three things are here vowed solemnly in the name of the baptized. Abrenunciation. Faith. Obedience.

1. An utter Renouncing and forsaking of Gods enemies and that which he hates.

1. The devill and all his work.

2. The Pomps and vanities of the wicked world.

3, All the sinful lusts of the flesh. The Summe is, That in him that is Baptized, there be a constant resolution to have no fellowship with the unfruitful works of darknesse. *Eph.* 5. 11. to this end there is first a profession made.

1. *Of Abrenunciation.*

That this was required of those who were Baptized, appears by undeniable Testimonies of the Ancient fathers.

He that was to be Baptized, was commanded.

Τεις ἐμφυσῆσαι τῷ αὐτῷ Σατανᾷ, Καὶ προσέτι τὰ τῆς ἀποταγῆς ὁμολογῆσαι : Ιεραρχ. εκ. cap. 2 and againe cap. *ult.* ὁ παῖς ἀποτάσσεται, Καὶ συντάσσεται, ἀποτάσσεται μὲν ὁλικῶς τοῖς ἐναντίοις.

Aquam adituri sub antistitis manu contestamur, nos renunciare diabolo, & pompa, et Angelis ejus. Tertull. de coron. Mil. c. 3. Id. de Spectac. c. 4. *Cum aquam ingressi Christianam fidem profitemur, renunciasse nos diabolo et pompa, et angelis ejus ore nostro contestamur, etc.* Id de Idol. cap. 6. *Quomodo renunciavimus Diabolo et angelis ejus, si eos Deos facimus?* Wee may read this *formula abrenunciationis* in the Apostles institutions *Clem. lib.* 7. cap. 4. *Abrenuncio Satanæ, et operibus ejus, pompis, cultui, Angelis, et Machinationibus ejus, Saculo renunciaveramus, cum Baptizati sumus.*

Accedens ad Baptismum renunciat maligno spiritui, et omnibus damnosis ejus pompis. Many more Testimonies might be brought to this purpose out of Origen. *in Numero* 12. *hom. Pacian. de Baptis. Cyril Hierosol. Catechis.* 1. *Mystag. Ambros.* lib. *de ijs, qui myst. initiantur.* cap. 1. et lib. 1. *de sacram. Basil.* lib. *de Spirituis,* And *Pamel:* in his notes upon *Cyprian.* ep. 7. conceives that it was taken from those words of our Saviour. *Luc.* 14. ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσι cannot be my disciple. And certaine it is that *Cyprian,* in his exposition upon the Lords prayer, citing this very forme, *Qui saculo renunciavimus et divitias et ejus pompas* etc. cites this very text. *Qui non renunciat omnibus,* Luk. 14. 26, 27. The use of *Abrenuntio* is apparent in the *Æthiopian Canon* for Baptism: and in that also of *Severus* the *Patriarch* of *Alexandria.* Tom. 4. Biblioth. patrum.

Neither is it easy to prove that ever Baptisme was administred without this Abrenunciation: to leade to which there was an Interrogatory proposed, the selfesame which is now proposed at Baptisme. To which *S. Peter* 1. *e.*3.21.17. is thought to alude when he saith, that the Baptisme which saveth us, is not (as legal purifications were) a cleansing of the flesh from outward impurity but ἐπερώτημα an interrogative trial of a good conscience towards God. For ἐπερώτημα signifies not an answer, but a question, and so is alwayes taken in the scriptures, For here is a mutuall Stipulation. Of God to save us: Of us again sincerely and conscionalby to serve him, and leade a new life.

Hook. Eccl. pol. lib. 5. p. 63. *Estius in loc.* *Aret. in loc.*

Use. *Hence then wee are to learne.*

1. Where a Christian is to begin, at *Abrenunciation*, & to say *expuo flatu immundum*: or in *Basils* language ἀποτάσσω, I spet out and defie the evil Spirit. *To deny ungodlinesse and worldly lusts. Tit.* 2, 12. *To cease from evill Is.* 1.16. *And make no provision for the flesh. Rom.* 13.14. which in one word is mortification. *Tertul ad uxor.*

2. That if this be not done, wee are *fœdifragi*, our vow in Baptisme is broken. Whereas God hath commanded thou shalt performe thy vows unto the Lord. *Mat.* 5.33. If wee performe our promise made in Baptisme, we are true Christians, not else. *Greg.*

Pl. 78.37. 3. For the performance of this vow, because mans nature is slippery, and apt to start aside like a broken bow, the wisdome of the Church tooke Sureties of the Baptized.

2. *Of Faith. To Beleeve all the Articles of the Christian Faith.*

The next thing which a Christian vows is to Believe: where three things are vowed.

1. The Habit of faith. *To Believe.*

2. The setling that faith upon a right object. *The Articles of the Christian Faith.*

3. That this faith be entire. *To believe all the Articles.*

1. *Of*

1. *Of the Habit of Faith.*

Faith is ſometimes taken for an outward hypocritical profeſſion of Religion, or a bare perſwaſion of the Truth of it. Wee uſually call it an hiſtoricall faith, which may be in the devill. Of this Saint *James* ſpeaks. *c.*2.19. *Thou beleeveſt that there is one God, thou doſt well: The devils alſo beleeve and tremble.*

But in this place it implyes farre more: *viz.*

1. *Notitiam* a knowlendge of Gods will in generall, and in particular of the Articles propoſed in the Creed.

2. *Aſſenſum.* A firme aſſent to the Truth of Gods Revelations grounded upon the Authority of the revealer.

3. *Fiduciam*, or *adhærentiam.* A truſt and confidence or full perſwaſion that thereby wee ſhall obtaine Salvation. And this is called a juſtifiing faith.

This is a gift of God *Epheſ.*2.8. and is wrought inwardly by his holy Spirit. *Rom.*12.3. and outwardly by the revelation of his word. *Jo.*20.31. *Rom.*10.14.

The ſubject in which this faith is, is the heart, which comprehends the underſtanding, the will, and the affections, which being regenerated in every true believer. Act.8.37. Rom.10.10.

1. The underſtanding is enlightned with all ſaving knowledge. Col.1.9. Phil.2,3. Cant.2,5.

2. The will is enclined to aſſent to, and recieve what wee know.

3. And the affections bent to love it.

Which three, when they meet in any Chriſtian ſoule, then the man is ſaid to believe, and to be indued with the Habit of faith.

This faith is a quality, and as all other qualities it admitts of degrees. So that in reſpect of the ſubject, or perſons in whom it is, it is more or leſſe. For there is a ſtrong faith, and a weake faith.

1. A ſtrong faith there is, that lays hold on the object without wavering: ſuch as was in *Abraham.* Rom.4.20. He ſtaggar'd not in the promiſe of God through unbeliefe,

but was ſtrong in Faith. Such was in the woman of *Canaan* Mat.15.28. O woman great is thy Faith. And happy are they upon whom God beſtows this gift: For this faith is the comfortable ſubſtance of things hoped for, the evidence of things not ſeen. *Heb.*11.1. For to what we hope for, and yet enjoy not, Faith gives a being, and ſubſiſtance: and what things are ſo far out of our reach, that they are inviſible, unreaſonable, impoſſible to the ſenſe and underſtanding; yet faith is the evidence, it makes us as clearly diſcern them, and underſtand them, & as aſſuredly beleeve them, as if for them, we had the greateſt evidence in the world. But this ſtrong faith is in few.

Heb.11.1.

ὑπόστασις ἔλεγχος

2. There is then a weake Faith or a lower degree of faith, which weakneſſe lyes ſometimes in the apprehenſion of the Object, when a man knows not all that he ſhould know. Sometimes again in the Subject, when a man can not apply unto himſelf the promiſes without, wavering and doubting. This our Saviour likens to a grain of muſtardſeed. *Mat.* 17.20. This was in the diſciples. *Mat.*14.31. *O thou of Little Fath:* and they beg an increaſe of it. *Luk.*17.5. *Lord increaſe our faith.*

And yet this little Faith is of the ſame Nature with the other: and though it have not the ſame Comfort, yet it may do the ſame work: juſtifie, and make happy. Becauſe to this our Saviour hath made the promiſe *Mat.* 5.6. Bleſſed are they, which hunger, and thirſt after righteouſneſſe, for they ſhall be ſatiſfyed. And againe it is written of him, *a bruiſed reed ſhall he not break, and ſmoking flax he will not quench. Mat.*12.20. That is he will not quench and put out, rather he will cherish, keep in, and increaſe the leaſt ſparkles of faith and hope.

Now whether this Faith be true or no, is thus diſcernd.

1. By an earneſt, ſerious, and conſtant deſire, proceeding from a Contrite heart, not ſo much of ſalvation, as of reconciliation, or to be at peace with God through Chriſt They hunger after righteouſneſſe. *Mat.*5.6. Whence the act of the Patriarchs faith is commended for this. *Heb.*11.

Heb. 11.13. *ἀσπασάμενοι* They kissed, saluted, or embraced the promises, and the promise made to them, was of the womans seede, which was Christ, who was to reconcile all things in heaven and in earth. Col.1.20.

2. By the influence it hath upon our lives, conforming the whole man to the discipline of Jesus Christ, which the Apostle calls, *Rom.* 16.26. the Obedience of Faith. For their is a dead faith which is seperated from a holy life, & this justifies no man: & there is a living faith, which works by love, *Gal.* 5.6. or faith keeping the commandments of God, which alone is powrfull to Salvation. Now with this Faith it is that a Christian vows in his Baptisme to beleeve. Jac.1 17.18. 19.20.

2. *The object. I beleeve the Articles of the Christian Faith.* Acts 4.12. Mark 16.16.

There is no attainment of Salvation but through the only begotten Sonne of God: nor by him in an ordinary way but by Faith. And that we might know what to beleeve, the Church hath delivered unto us a Briefe of our Faith, Thereupon it follows, that the Articles thereof are Necessary Principles for all men in Baptisme to subscribe to, whom the Church then receives into Christs schoole. a These are the Principles of our religion: & as all other

(a) That ther was at Baptisme a profession of faith made, is evident by thes Testimonies. *Tertul de Baptis.* cap. 6. *Cum autem sub tribus* [*sc personis*] *et testatio fidei, et sponsio salutis pignerentur. Et de Spect.* cap. 4. *Quum aquam ingressi Christianam fidem in legis sua verba profitemur.* to which out of question he alludes *de Corona Militis.* cap. 3. *Debinc ter mergitamur, amplius aliquid respondentes, quàm Dominus in Evangelio determinavit.*

Cyp. epist. 70. *edit. Pamuel. Sed et ipsa interrogatio, quæ fit in Baptismo, testis est veritatis. Et in Ep* 75 *ad Magnum. Quod si aliquis illud apponit, ut dicat eandem Novatianum legem tenere, eodem symbolo quo et nos baptizare, eundem nosse Deum patrem, eundum filium Christum, eundem spiritum sanctum ac propter hoc usurpare eam potestatem baptizandi, quod videatur interrogatione Baptismi à nobis non discrepare, sciat etc. et. ep. Firmil. apud Cyprian Numquid et hoc Stephanus, et qui illi consentiunt comprobant. maximè cui nec symbolum Trinitatis, nec interrogatio legitima, nec Ecclesiastica defuit?* and two or three lines before, *baptizaret quoque multos usitata et ligitima verba interrogationis usurpans ut nihil discrepare ab Ecclesiastica regula videretur.*

Cyril. Hierosol. Cat. 1 *Mystag. Tunc admonebaris ut diceres Credo in patrem, et filium, et spiritum sactum.*

Hieron contra Lucifer, Cum solenne sit in lavacro post Trinitatis confessionem interrogare, Credis in sanctam Ecclesiam, credis remissionem peccatorum? etc. and againe *ad Heliodorum Recordare tyrocinij cui diem, quo Christo in Baptismate consepultus in sacramenti verba juraſti*

Prin-

Principles in other Arts are taken for granted, ſo muſt theſe, upon Gods revelation. We are to embrace them, to hold them for undoubted Truths, reverently to admire them, neither to argue nor to diſpute them, but to give unto them that aſſent, which the Oracles of God re-
1. Tim. 1. 3. 4. quire.

Other confeſſions, as that of *Nice*, and *Athanaſius*, &c. are received of the Church, not as new Creeds, but rather as expoſitions of this old. They adde nothing to it, but ex-
Thom. 22. q 1. art. 9. plaine ſome Articles, that either were depraved, or elſe ill-underſtood by ſome Heretiques.

Theſe Articles in a ſtrict ſenſe are the Object of our Faith, or that which we are to beleeve. And the whole is uſually called *Symbolum Apoſtolicum*. The Apoſtles Creed.

1. *Apoſtolicum.*

1. Either for that the Apoſtles were the Authours of it, being compoſd by themſelves after they had received the Holy Ghoſt, and before they departed from Ieruſalem to preach the Goſpel to all nations. *Cyprian*, or ra-
Ir. lib. 1. cap. 2. Tertul. de præſcript. cap. 21. Iſidor. de Eccl. lib. 2. 3. ther *Ruffin*, in *expoſ. Symboli Apoſtl. Heiron. ad Pamach. Magdeb. ſent. 2. Col. 66. Baron. tom. 1. Aret*, tom. in Loc. *Sands*, in his travels, *pag.* 185, from the Tradition of the Chriſtians there, makes mention of the houſe in which the Apoſtles held the firſt Councel, and compoſed the Creed.

2. Or elſe becauſe it is an abridgment of the Goſpel. and of the Apoſtles doctrine, which was collected, out of there writings taught by them to the Church, and the Church hath delivered through all ages. *Angl. conf. Art.* 8. *Calv Inſtit. lib. 2. cap.* 16.

And it conſiſts of 12 Articles, and joints and the learned
Amb. ſer 38. Leo, ep. 13. ad Pulin. have aſſigned one to every one of the Apoſtles: So much *Ruffin or Cyprian* intimate in the forecited place: And *Aretius* moved by the Tradition ſo reckons them.

Howſoever it was, this is certain, that there ever was in the Church a ſet form of Faith, and this ſelfe ſame for ought any man can prove to the contrary. That they had

had a rule is evident: first by the Testimony of *Irenaus lib. 1. cap. 3.* For having in the second *cap.* delivered almost *verbatim* the Apostles creed [a] In the end of the third he adds. *Vna & eadem fides est, neque is, qui multum de ea dicere potest, plus quam oportet dicit: neque qui parum, ipsum imminuet.* And *Tertullian, de vel. virg. cap. 1. Regula fidei una omnino est, sola immobilis & irreformabilis* which he there repeats [b] *& in de præscript. cap. 13.* repeats it again, but with a *paraphrase*, being the greatest part of the Apostles *Creed* [c] by which he would prove all Heritiques to be innovatours. Yea and before them both, *Ignatius ep. 2. ad Trall & ep. 3. ad Magnes*, delivers and expounds particularly these very Articles of the Creed, that concernes our Saviours nature person and Office. [d] Which I beleeve they could not, or would not, *uno ore*, with one mouth have done, had not there been this

(a) *Irenæ. lib. 1. cap. 2. Ecclesia quanquam per universum orbem terrarum usque ad fines terræ dispersa, ab Apostolis et eorum discipulis fidem accepit, quæ est in unum deum omnipotentem, qui fecit cælum et terram, et mariá, et*

omnia, quæ in ijs sunt: Et in unum Christum Iesum filium Dei incarnatum pro nostra salute: Et in spiritum sanctum qui per prophetas prædicavit dispensationis mysteria, et adventus, et ex virgine nativitatem, et passionem et resurrectionem ex mortuis, et in carne ad cælos assumptionem dilecti Christi Iesu domini nostri, et ipsius ex cælis in gloria patris adventum ad instauranda omnia et excitandam omnem totius generis humani carnem. etc

(b) *Tertull. de Veland virg. cap. 1. Regula fidei una omnino est, sola immobilis et irreformabilis, credendi scilicet in unicum deum omnipotentem, mundi conditorem, et filium ejus Iesum Christum natum ex virginé Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in cælos, sedentem nunc ad dextram patris, venturam judicare vivos et mortuos, per carnis etiam resurrectionem.*

(c) *Regula est fidei, ut iam hinc quid credamus profiteamur, illa scilicet qua creditur. Vnum omnino Deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxerit per verbum suum primo omnium emissum: Id verbum filium appellatum, in nomine Dei varie visum Patriarchis, in prophetis semper auditum, postremo delatum ex spiritu Dei patris et virtute in virginem Mariam, carnem factum in utero ejus, et ex ea natum hominem, et esse Iesum Christum, —— fixum cruci; Tertia die resurrexisse In cælos ereptum, sedere ad dextram patris: misisse vicariam vim spiritus sancti, qui credentes agat: Venturum cum claritate ad sumendos sanctos ad vitæ æternæ et promissorum cœlestium fructum: et ad judicandos profanos igni perpetuo, facta utriusque partis resuscitatione cum carnis resurrectione. Hæc Regula a Christo ut probabitur instituta nullas habet apud nos quæstiones, ajo etc,*

(d) *Ignatius ad Trall* Ο Ιησ ὡς, χριστὸς ἀληθῶς ἐγεννήθη καὶ ἐφαγεν καὶ ἐπιε ἀληθῶς ἐπαθεν ἀληθῶς καὶ ἀπεθανεν ἐπὶ Ποντίου Πιλάτου —— ἀληθῶς ἐκ νεκρῶν ἀνέστη —— καὶ ἀνέστη ἀληθῶς τῇ τοῦ πατρὸς αὐτοῦ χάριτι ἐγήγερται δὲ ὑπὸ τοῦ πατρὸς. καὶ τεσσαρακοστῇ ἡμέρᾳ συναναβαίνας τοῖς ἀποστόλοις, ἀνελήφθη πρὸς τὸν πατέρα, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ. And in his Epistle *ad Magnesios*, he repeats the same sume of faith, adding in the close, καὶ ἐσχάτοις τοῖς καιροῖς ἐπὶ συντελείᾳ τῶν αἰώνων μετὰ λόγης πολεμικῆς ἐπὶ ἡμᾶς ἐξαπέστειλε καὶ τυραννίδι.

one

one Rule constant in the Church to have done it by.

Neither are these texts following in vain alleagd to prove that it was so. 2. *Tim.* 1. 13. Hold fast the Form of sound words. ὑποτύπωσιν as it were an example delineated and set before him, which in the former verse he calls παραθήκην *depositum*, a rule deposited, and left in his hand. And again ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς, *Rom.* 6. 17. Observe that the Apostle cals it, τύπον, which the greek scholia glosses ὅρον καὶ κανόνα the bound and Rule, and saith that it was delivered. But more plainly. *Ro.* 12. 6. *If any man prophesie let him do it* κατ' ἀναλογίαν πίστεως The word signifies rather *rationem, convenientiam, congruentiam* Theirs a proportion, and such an analogie as relates to somewhat that is certain and drawn into a rule [c] The meaning then of the Apostle is, that he that prophecies must either teach according to the Scripture, which is the rule of Faith, or according to the Apostles Creed, which is the briefe of that rule: and why he may not allude to this last, I see not.

Oecum: in Loc.

(c) *Beza in loc. Ro.* 12. 6. *Post* τῆς ἀναλογίας *vocabulum aer. exponi, nempe pro convenientiâ seu congruentia quadam: vel pro eo quod antea* μετρὸν *vocarat. Harum igitur interpretationum si priorem sequaris significat Aptum verum Canonem prophetiæ, i. e. interpretationis scripturarum veræ a falsa discernendæ nempe si ad Christiana fidei axioma* εὐσύνοπτα *exigantur Symbolo comprehensa ad Aptum vocant, et quod iam inde ab initio Evangel. prædicationis veluti Evang. Epitome scriptum fuit, ideoque norma et regula fidei meritò a Tertul. vocatur.*

Now the reason why the Apostles delivered the Christian faith in this short summe is thought to be this. A command they received to preach the Gospell over all the world: to which purpose they were to disperse themselves: that therefore they, and those they taught and sent, might agree in, and constantly teach one and the same doctrine, before their dispersion they agreed upon this forme as a rule, and a square to examine all doctrines by, and a means to suppress all Schisms and Heresies.

Cypr. in expos. Symb.

Symbolum.

And it is called *Symbolum* from συμβάλλεσθαι, that signifies to put together, and to cast in mony to make up a sum, or reckoning. Hence the word *Symbolum*, signifies a short

Cypr. l. cit.

Shot, a badge, a Collation, or the word given to the Souldiers in warre. *Cyp. l. cit.*

1. A ſhot, or Collation, becauſe every particular Apoſtle did caſt in and collate his Article to make up this Summe, at leaſt the whole doth ariſe out of their common writings. *Euſeb. Emiſs. hom. 1. de Sy.*

2. Or elſe becauſe this ſhould be *nota, teſſera, indicium*, a badge, a word. For as a ſouldier is known in the field by the word to what ſide he doth belong: ſo thoſe who maintaind the truth of the Goſpel, and had obligd themſelves as it were *Sacramento militari* to fight under Chriſts banner, and to maintaine the Truth, ſhould be known from all unbeleevers, and miſbeleevers: ſo that if any falſe brother ſhould creep in, *interrogatus Symbolum, prodat ſe an ſit hoſtis, vel ſocius*: being asked his Creed, upon the accompt given, he ſhould ſhew himſelfe, whether he was a friend or an enemy. *Cyp. loc. cit.*

3. *All the Articles of the Chriſtian Faith.*

All] It lyes not then in a mans power, which Articles he will choſe to beleeve, and which to disbelieve. For a man profeſſeth in his Baptiſm to beleeve, *All*

This *Athanaſius* hath thus expreſſed. Whoſoever will be ſaved, before all things it is neceſſary, that he hold the *Catholique* Faith: Which Faith except a man keeps *Whole and entire* without doubt he ſhall periſh-everlaſtingly.

1. Then a man may not be an heretick in disbelieving any Article here ſet down, in which all heretical Sects are faulty.

2. Nor he may not impoſe any new Articles, as neceſſarily to be believed, which is the heavy yoke of Rome. All theſe are to be beleeved, and theſe only, the reſt are more than need.

3. Of Obedience. *That I ſhould keep Gods holy will and Commandements, and walk in the ſame all the dayes of our life.*

The third thing promiſed in our Baptiſme is *Obedience*, which, if right,

Pſal. 119. 105. Epheſ. 5. 2. Luke 1. 75.

1. Gods will and commandements muſt be the Rule.
2. We muſt walk in the ſame.
3. It muſt be all the dayes of our life.

1. In obedience, *deterius ſubjiciatur meliori*: Our reaſon, which is often but an ill *Councellour*, muſt ſubmit and yield to a higher and better *Guide*. Our actions muſt conform to the divine will and wiſdom, which is the original of all ſanctity and goodneſſe. Neither is it enough that we conform in the external execution; for beſides the act done, our heart muſt be made a *Holocauſt*, and chooſe the duty becauſe God commands it.

2. This his will muſt be our walk, for we are to walk in the ſame.

1. That we erre not.
2. That we ſtand not ſtill.

3. This muſt be our continual walk: Serve we muſt in righteouſneſſe and holineſſe all the dayes of our life. *Luke* 1. 75.

Our obedience then muſt have theſe three conditions, it muſt be

1. *Recta*, well regulated by his will, *Rom.* 12. 2.
2. *Operoſa & moliens aliquid*, not lazy obedience, but doing, ſtirring and walking, *Mat.* 7. 21. *Ja.* 1. 22.
3. Conſtant, all our dayes. A good man is well compared to a Cube or Dye, that hath all ſides ſquare, being faſt ſetled, and not like a reed ſhaken with every wind.

Luk. 1. 75. Mark 13. 13.

Q. *Doeſt thou think that thou art bound to believe and do as thy Godfathers and Godmothers have promiſed for thee?*

Anſ. Yes, and by Gods help ſo I will, &c.

This anſwer conſiſts of many particulars,

1. An

1. An ingenuous confeſſion of the obligation. *Yes verily.*
2. A profeſſion of faith and obedience, yet with a neceſſary caution. By Gods help. *By Gods help ſo I will.*
3. A hearty rendition of thanks. *I heartily thank my heavenly Father.*
4. The motive to this thankfulneſſe, *becauſe he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour.*
5. A petition for Grace, and perſeverance in our chriſtian profeſſion.
   1. *And I pray to God to give me his grace*
   2. *That I may continue in the ſame to my lives end.*

Thus farre of the Preface to the Catechiſme.

Now followes the Body of the book in which are contained four things, according to the four main duties rerequired of a chriſtian.

1. Faith. 2. Obedience. 3. Prayers
4. The receiving of the Sacraments.

Which being his main duties, and no man being able to do any duty rightly and certainly without a Rule to direct him: That a chriſtian ſhould not want a Rule for his directions in every one of theſe duties, it pleaſed the Church to ſet him a Rule, by which he is to try every one of theſe.

1. The Rule for his Faith is the Creed.
2. The Rule for his obedience, the Decalogue.
3. The Rule for his Prayers, the *Pater noſter*, or *Lords Prayer.*
4. The Rule for the Sacraments, the Doctrine here delivered.

The intent then of this Catechiſme is to deliver theſe rules, and to explain them eaſily and briefly, that no perſon pretend ignorance, or be to ſeek what to believe, or what to do in the matter of Religion.

1. *Of the Creed, or Rule of Faith.*

Catech. *Rehearſe the Articles of thy beleife.*

Answ. I believe in God the Father Almighty, maker of heaven and earth. And in Iesus Christ, &c.

The first duty required of a christian is, that he beleive. For it is not possible that he should obey the commandements of God, or pray unto him, or expect the performance of any promise from him, or desire by the Sacraments to have them sealed to him, except he hath faith, trust, affiance, and confidence in God. Whence the Apostle saith, *Heb.* 11. 6. *Without faith it is impossible to please God, for he that comes to God, must beleive, that he is, and that he is a rewarder of them that diligently seek him.* As then in Religion we must begin with faith, so doth the Catechisme with the Rule of faith: sets that first down, and then briefly explaines it.

Mat. 7. 21. Rom. 2. 13. Ja. 1. 22. Jo. 13. 17.

But here it must not be passed over with silence, that both the catechizer, and the catechized turn the words into works, and make every Article Practical. That is, that the knowledge thereof float not in the brain, or the words slide not only from the tongue, but that they sink down into, and warm the heart, and render it apt and ready to the practise of some Duty. More plainly, that we know not only what the words signify, but to do somewhat that is agreeable to our Beleife.

Of the parts of the Creed.

Zanch. de Symb. Apost.

Some make 3, some 4 parts of the Creed, the matter is not great, for it comes to the same purpose. Both being done *docendi causâ* for the ease of the teacher, and the scholar.

But the whole 12 Articles may be reduced to these two heads.

1. The first being concerning God.
2. The second of the Church.

It handleth { of God { 1. In General, *I believe in God.* 2. In Special of { 1. God the Father. 2. God the Son. 3. God the holy Ghost } } of the Church, *I believe the Catholick Church.*

Three

Three perſons there are in the holy Trinity, and theſe have there diſtinct actions, which yet are ſo terminated in each one, that the other are not excluded, but rather included: for, *Opera Trinitatis ad extra ſunt indiviſa.* The works of the Trinity to all outward acts, are not divided.

1. The firſt act is Creation, and that is attributed to the Father in the firſt Article. We thus expound it in the Catechiſme, *I beleive in God the Father who hath made me, and all the world*, or as it is in the *Nicene* Creed, all things viſible, and inviſible.

2. The ſecond Act is Redemption, and that is attributed to God the Sonne in the ſix following Articles, which deſcribe unto us the Perſon and the Office of this our Redeemer.

1. His perſon θεάνθρωπος God and man. 1. God, for he was his only Son. 2. Man, being incarnate, conceived of the holy Ghoſt, born of the Virgin *Mary*.

2. His Office in general to be a Saviour, Jeſus, and Chriſt, anointed to that end: a King, a Prieſt, a Prophet. To his Prieſtly Office the Articles that concern his paſſion do peculiarly belong; becauſe he offered himſelf that he might be a propitiatory ſacrifice for the ſin of the whole world. To his kingly and prophetical the four laſt, for he overcame hell as a King, and roſe as a King, and aſcended in triumph as a King, and ſits on the right hand of God as a King, and ſhall judge the world as a King. And *when he was aſcended up on high, he gave gifts unto men*, or men endued with gifts, *ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the miniſtery*, for the edifying of the body of the Church, which is the Prophets office. In theſe ſix Articles then is taught us in brief the hiſtory and myſtery of our Redemption; which the Catechiſme hath thus explained. *I believe in God the Son, who hath redeemed me and all mankind.*

Iſa. 53. 10. Heb. 7. 27. Heb. 2. 9 17. Rev. 1. 18. Eph. 4. 11, 12.

3. The third Act is Sanctification, and that is attributed to the holy Ghoſt, in the *Nicene* Creed, and in the Ca-

Rom. 8. 10, 11.

techiſme in theſe words. *And I beleive in the holy Ghoſt, who ſanctifieth me, and all the elect people of God.*

2. Theſe elect people of God are in the Creed called *the holy Catholick Church*, in which there is the communion of Saints collected by his Spirit, ſanctified by his Spirit. And about the benefits conferred on them, the remainder of the Creed is ſpent. Which benefits are

1. In this life. *Remiſsion of ſinnes,*
2. After this life. *Reſurrection of the body*, and *Life everlaſting.*

This is in general the ſummary Contents of our Creed. and by it we may be put in mind.

1, To try our faith. *Jo.* 11. 25, 26, 27. 2 *Cor.* 13. 5. *Examine your ſelves, whether you be in the faith.*

2. Then upon trial to make it our cognizance, and note of diſtinction from all hypocrites, and enemies to Chriſt, *Luke* 8. 13.

3. By perceiving the weakneſſe of our faith, to beg an increaſe of it, as did the diſciples, *Luke* 17. 5.

4. To remember that we vowed to beleive all this in Baptiſme.

5. That this in all tentations and preſſures muſt be our ſhield. *Epheſ.* 5. 16. *Mat.* 15. *a* 21. *ad* 28.

6. Laſtly, it ſhould put us in mind to be thankful unto God, for our Creation, Redemption, Sanctification, and reception into the Church, by which we come to be partakers of the following Benefits: *viz.* Remiſſion of ſinnes, and reſurrection to everlaſting life.

Now followes the expoſition of every Article.

Queſt. *Which is the firſt Article of the Creed.*

Anſw. I beleive in God the Father Almighty maker of heaven and earth.

The Explication.

In this Article we are to conſider

1, The

1. The Act, I beleive. *Credo*, which gives name to the Creed.
2. The object of our Faith. God. *I believe in God.*
3. The deſcription of God, as it relates to the firſt perſon.
   1. A Father.
   2. Almighty.
   3. Maker of heaven and earth.

1. *Of the Act. I beleive.*

1. *Credo.* I beleive.] The perſon I, brings the faith home and makes it particular, and thus the phraſe runs in all the other Articles, putting us in mind, that it is our own faith (when we are of age to profeſſe it) which will be beneficial to us, and not the faith of any other perſon. *Abraham believed God, and that was counted to him for righteouſneſſe.* To him in a reſtrained ſenſe. Rom. 4. 3. Gen. 15. 6.

2. The beleife here, is not a bare confeſſion, an opinion, or an aſſent. The phraſe imports more, for it is not *Credo Deo*, I beleive God, though it requires that alſo, a man being bound to beleive, that whatever command God hath given muſt be obeyed, whatever judgement he hath threatned ſhall be inflicted, whatſoever promiſe he hath made, ſhall be performed: But as I ſaid, the phraſe imports more, becauſe *Credo in Deum* is as if I ſaid, I put my whole Truſt, Hope and Confidence in him; I rely upon him: I embrace him for my God, and I adhere to him. *Hab.* 1. 12. *Art not thou from everlaſting, O Lord my God, mine Holy one?*

2. *The object. God.*

By this word is ſignified to us the eſſence of the Deity, who *Exod.* 3. 14. is called *Iehovah*. I am. For whereas all other things are ſubject to change, we can ſay of them, they are not what they have been, or ſhall not be what they are: he evermore is the ſame, and his years ſhall not faile. This word then intimates unto us, that he is of a Nature,

1, Eternal.

Rom. 1. 20.
1 Tim. 1. 17.
Heb. 1. 11. 12.

1. Eternal. 2. Immortal or the living God.
3. Immutable: having a Being in and from himself, which is the original and beginning of all Being, *Acts* 17. 28.

Hence then we are to beleive

1. That there is a God. Besides Scripture, reason doth sufficiently prove it, and to this the Apostle appeales, *Rom.* 1. 19, 20. *Acts* 14. 15. *Acts* 17. *a* 24. *ad* 29.
2. That this God is but one: the Scriptures declare this expressely, *Deut.* 6. 4. *Hear O Israel, the Lord our God is one Lord*, 1 *Cor.* 8. 5. *There is no other God but one.* And reason concludes it also, because there can be but one infinite, independent, and omnipotent cause.
3. That yet in this unity of the God-head, there is a a Trinity of persons. The Father, Son, and holy Ghost. 1 *Io.* 5. 7. *There be three that bear witnesse in heaven. The Father, the Word, and the holy Ghost.* Mat. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost*, Gal. 4. 6. and he that doubts, let him go to *Iordan*, *Mat.* 3. 16, 17.

Quest. *How are these persons distinguished?*

Ans. Not in the essence of the God-head. For their essence is one and the same. *These three are one.* 1 *Io.* 5. 7. Nor yet in their dignity and Attributes; all being coequal, coessential, coeternal. All uncreate, incomprehensible, Almighty.

The distinction then is, that under this Notion of a Person, this one God is made known to us.

1. The first person under the Notion of the Father.
2. The second person under the Notion of the Son.
3. The third under the Notion of the Holy Ghost.

Then again they are distinguished by their internall properties.

1. Ἀγεννησία.
2. γέννησις.
3. ἐκπόρευσις.

1. Not begotten belongs to the Father, He is of none.
2. Begotten belongs to the Sonne, *Psal.* 2. 7.
3. Proceeding belongs to the holy Ghost, for he is the

the Spirit of God, 1 *Cor.* 2. 10. and the Spirit of Chriſt, *Rom.* 8. 9.

3. They are diſtinguiſhed by their manner of working outwardly, for

1. The Father creates, *Gen.* 1. 1. *Mat.* 2. 10.
2. The Sonne redeems, *Gal.* 3-13. & 4, 5.
3. The holy Ghoſt illuminates and ſanctifies, 2 *Pet.* 1. 21.

Theſe things all the perſons work equally and inſeparably in reſpect of the cauſe and effect: for what one doth, all do. Yet in congruity we attribute a diſtinct act in reſpect of the order and object.

In a word, this is a myſtery revealed by God, therefore to be beleived by us, and not curiouſly ſearched., to be adored rather than to be explored. To ſearch is raſhneſs, to beleive is piety, to know is life. An object for our faith, not for our reaſon. The reaſon of our belief in this being Gods revelation. So that he, that will be curious and inquiſitive about it, muſt remember what is written, *Prov.* 25, 27. *Qui ſcrutatur eſt majeſtatis opprimetur à gloriâ.* It is not good to eat much honey; for, for men to ſearch their own glory, is not glory.

Scrutari temeritas eſt, credere pietas eſt, noſce vita eſt. Bern.

3. *Father. I beleive in God the Father.*

Father is his firſt attribute. And he is the Father of Chriſt by *Nature*, of his Elect by *adoption*, of all men and all things by *Creation*. As in a family, we call him *Paterfamilias*, the Father, from whom the whole family is derived, and by whoſe counſel and command the whole houſe is ordered, and governed: ſo alſo in this great houſe of the univerſe, we call God the Father, becauſe it proceeds from him, as the firſt authour and fountain, and is yet ordered and governed by him as the great Supervisour and Providour. *Is not he thy Father that hath bought thee, hath he not made thee and eſtabliſhed thee?* Deut. 32. 6. Mat. 5. 48. Rom. 8. 15. Under this term is taught us his Mercy, Goodneſſe, and providence.

Rom. 15. 6. Heb. 1. 2. Jo. 20. 17. Jer. 31. 9.

4. *Almighty.* Παντοκράτωρ.

His next attribute is Almighty, which in the Greek is παντοκράτωρ, a word, that ſignifies not only power, but right of dominion, ſo that by it we learn two things.

1. His unlimited power or omnipotency; that he is able to do what he will, and more than he will too: a Father we have that is able to defend us from our enemies, and in that reſpect far ſuperiour to our earthly parents, that would defend their children, but cannot. If he will, he can.
2. That this his power is not violent, or like that of a tyrant, but fatherly, and of right belonging to him. He is abſolute Lord of heaven and earth, and hath given this power to his Son, *Mat.* 28. 18.

And this term is choſen and ſet in the head of the Creed, becauſe the things that follow are moſt of them ſo tranſcendent, and ſo far paſſe our capacity and beleif: that if at any time there ſhould be in us *an evill heart of unbeleif*, ſo that we ſtaggar in the promiſes; we might have an eye to this Word *Almighty*, and remember that he is an Omnipotent father, a powerful Lord and King, and can do what he will in heaven and earth. This was the foundation of our father *Abrahams* faith, *he ſtaggard not in the promiſes, but remembred that he was able.* Rom. 4. 21. And the Apoſtle aſſures the Jews of their reſtitution upon this ground, if they abide not in their unbelieſe, they ſhal be grafted in: *for God is able to graft them in again.*

5. *Maker of Heaven and earth.*

This is Gods third Attribute. 1. Maker. Creator it is in the originall, and that ſignifies that he made the world of Nothing, or no former preexiſtent matter. For *Creatio* is *ex Nihilo.*

By Heaven and earth we are to underſtand themſelves, and all creatures containd in them, Angels, Stars, Elements, Mixt bodies of all ſorts, plants, birds, beaſts, fiſhes, Men

Men, with all the Naturall properties and faculties with which they are and were then empowred in the first six dayes Creation. *Gen.*1.

2. Because to make is to little purpose, except the Maker shall keep up what he hath made. Therefore God also is said to be the Maker of Heaven and earth, because as he framd them by his Power, so he provides for them out of his goodnesse, preserves them in their essense and existence, out of his All-sufficiency, and orders and governs, out of his wisdom, all things in heaven and earth. Act.17.28. Mat.6.25. and 10.29.30.31.

1. The Creation then sets forth his Power,

2. His Providence sets forth his Love and Goodness.

3. His Conservation of all things in this constant course, his All-sufficiency.

4. His ordering, guiding, disposing, and governing of the whole, his great and unspeakable Wisdom.

The Practicall part of this Article.

The influence that this Article may have upon our lives and practise, is in a word all the Duties of the first commandement; For from hence will flow very kindly our Faith, our Hope, our Love, our Fear, our Confidence, our Honour, our Worship, our Prayer, our Praise and Thanksgiving, which I thus illustrate, by applying the severall dutyes to the essence of God, and his Attributes. Doctr. Hammon pr. Cat.

1. He is God, and that is the ground of our Faith. For *God cannot lye*, saith *Balaam*. *Num.*23.19. As he is *verus Deus*, True God, so he is *verax Deus*, a God of truth. And this his Truth and veracity is the reason we believe what he hath spoken.

2. This God is *Jehovah*, I am. Our Being then, we must know, we have from him, *In him we live, move, and have our being*. *Acts.*17.28. τῷ γὰρ ἐσμεν.

3. His Diety is the ground of our Adoration, worship, prayer. *Psa.*95.6. *O come let us worship, and fall down and kneell, before the Lord our Maker, for he is the Lord our God.*

4. This God is our Father: we must then be dutifull Children. Fear, Love, Reverence, Honour him: Honour

thy Father and mother. *If I be a Father, where's my Honour? Mal.* 1.6.

5. He is Almighty: Therefore wee are to Trust, to Relye upon him, to Hope in him. For with God nothing is *impossible. Matt.* 19.26. *Matt.* 3.9. *Mar.* 10.27.

6. This Almighty is *παντοκρατωρ* he hath absolute Paternall, Regall power, 2. *Cor.* 6.18. Therefore we must submit unto him obey him, be content to be ruld by him; For *Rebellion is as the sin of witchcraft.* 1. *Sam.* 15.23. *Let every soul be subject to the higher power. Rom.* 13.1.

7. He is the Maker of Heaven and Earth, by which, as I said, is set forth his power, his all-sufficiency, his goodnesse, his wisdom, his providence.

1. His Allsufficiency. *Gen.* 17.1. bids us rely vpon his promises for what is fit or necessary for us, and not to distract our selves with care. *Matt.* 6.2.25. to the end.

2. Lastly his Goodnes, wisdom, providence &c, is the ground of all our prayers, petitions, praise, and thanksgiving we send up to him. *Revel.* 4.11. *Thou Lord art worthy to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.*

Of the second part of the Creed which concernes Christ, or Mans Redemption by Christ.

From God we have our Being, from Christ our welbeing: from God by Creation: from Christ by Redemption: and better it had been for us, not to have been, than not to have been Redeemed. Of which Mercy that we might take a particular view, in the six following Articles of our Creed is set before us the Person of the Redeemer, and how he Redeemd us. The Articles are these.

1. And (I beleeve) in Jesus Christ his only Son our Lord.

2. Who was conceived of the Holy Ghost, borne of the virgin Mary.

3. He suffered under Pontious Pilate, was crucified, dead, and buried.

4. He

4. He descended into Hell, The third day he arose again from the dead.

5. He ascended into heaven, and sitteth on the right hand of God. &c.

6. From thence he shall come to judge the quick and the Dead.

All these Articles are thus Sumd up in the Catechisme *That Jesus Christ, redeemed me and all mankind. More particularly wee are to consider in them,*

1. The Description of the person of the Redeemer, whose person and office is set forth under four Names. 1. Jesus. 2. Christ.

3. His only Sonne. 4. Our Lord.

2. What he did for Mans Redemption, that he was { Humbled. Exalted.

1. Humbled he was in his Incarnation, of which we have here two principles: first The *Holy Ghost*, secondly The *Virgin Mary*.

1. His conception from the *Holy Ghost* Conceived by the Holy Ghost.

2. His Birth and Nativity from the *Virgin Mary*. Born of the Virgin Mary.

2 Humbled he was in his

1. Passion. He suffered under Pontius Pilate.

2. Crucifixion, being Crucified, or nayld to the Crosse.

3. Death: for He dyed on the Crosse, He was Dead.

4. Buriall. To the grave he descended, was Buried for us.

To which his Buriall, some referr the following words: He descended to Hel: Others make it the first step of his Honour, Conquest and Triumph.

2. But he that was thus far Humbled, was again exalted, because he *Humbled himself to death, even to the death of the Crosse, therefore hath God exalted him, and given him a name above every Name. &c.* Phil. 2. 8. 9. Is. 53. 12. And this his exaltation is expressed in the following Articles

Ps. 110. 7. *Claritas, humiliatis præmium. Mat.* 28.

1. His

Act.1. 1. His Reſurrection. He roſe again the third day.
Heb.1.13. 2. His aſcention. He aſcended to Heaven.
Iſa.110.1. 3. His Glorification. He ſits on the right hand of
Act.17.31. God.
Jo.5.22. 4. His Return in Glory. He ſhall come to judge the quick and the Dead.

This is the Summe of that part of the Creed, that belongs to our Saviour, and Redeemer Jeſus Chriſt, I ſhall now more fully explain every particular Article.

1. The firſt Article concerning Chriſt. *viz. And in Ieſus Chriſt his only Sonne our Lord.*

In Chriſt we are to conſider { 1. His perſon conſiſting of two Natures. 2. His offices.

1. *Of the Perſon of Chriſt.*

In the Perſon of Chriſt there was an vnion of two Natures, the Divine and Humane. The Divine, for he was
Rom.9.5. His only Sonne, The Humane, for he was Chriſt, that is
Jo.2.19. anointed. Jo.1.14. *The word was made fleſh*, and his Name
Jo.1.14. was *Immanuel. God with us.* Mat.1.23.

And this aſſumption of the Humanity, and joyning of it with the diety made him a fit perſon to be our Mediator and Redeemer.

1. The Divine Nature was neceſſary that ſo his ſatisfaction might be of an infinite Merit, and proportionable to our offence. *Heb.9.14.* God redeemed the Church with his bloud.

2. The Humane Nature was Neceſſary; that he might performe perfect obedience to the law, and dye for
Gal.3.4.5. our ſins, which the God-head could not, God redeem'd indeed, but it was with bloud, and then he muſt be man, for God had no bloud to ſhed.

2. *Of Chriſts Office.*

1.Tim.1.15. His Office in generall is to Save: to that end he came
Luc.2.11. into

into the world, and to that end he took the Name.

1. *Jesus.*

Iesus is an Hebrew Name, and it signifies a Saviour, *Thou shalt call his Name Jesus, for he shall save his people from their Sins.* 1. Mat. 1, 21. Tit. 2. 14.

To save and redeeme from Sin, implies three things.

1. To obtaine pardon for sinne, both from guilt and punishment, and reconciling Sinners to God; and thus Jesus was a Saviour: for he obtained our pardon, freed us from the wrath of God, and reconciled man to God. 2. Cor. 5. 19. Rom. 5. 10, 11. 1. Thess. 1. 10. Act. 10. 43.

2. To deliver from the slavery and dominion of sinne and to give power to repent, for it, and to mortifie: and thus also he saves his people from their Sinnes. Because in all his people, by the power of his spirit, he so weakens, and mortifies sin that it shall not reign in their mortall bodies. Coloss. 3. 35. Rom. 6. 5. 6. and 8. 2. 2. Cor. 7. 1. Ga. 2. 20. Ephe. 1. 3.

3. To perfect Salvation, and save in another world: and thus also he saves his people, his purpose being to bring them to Salvation after this life. Io. 3. 36. 2. Pet. 1 3. 11. 1. Pet. 1. 4.

The Practicall part, or that influence, which this Salvation purchased by Jesus, ought to have upon us.

1 It is proper to stir us up to be affectionate & gratefull to this our Saviour: that being the onely Sonne of God, would yet take our Nature upon him that he might be our *Iesus.* Luk. 1. 46. 68. and 2. 13.

2 It should beget in us a just hatred of sin, that brought God from heaven to expiate it, and die for it. Ps. 119. 104. Ephes. 4. 22. 23.

3 It is most proper to enforce Repentance, and amendment of life. This being the end of Christs death to redeeme us from all iniquity, and to purifie to himselfe a peculiar people, zealous of good workes. 24. Tit. 2 14.

2 *Christ.*

The next Title that is given our Saviour is Christ, which in the *Heb*, is *Messiah*, signifying Anointed, and it intimates

mates the 3 offices, to which men were admitted by the Ceremony of Anointing. The King, the Prieſt, the Prophet were Anointed among the Jews. That then our Saviour was *Chriſtus*, that is *Unctus*, Anointed, ſhews that he was to be all theſe, A King, a Prieſt, and a Prophet, to his people.

Pſ 2.6. Pſ.110.4. Deut.18.28. and 15. Act.3.22.

But here obſerve, that this Unction was not performed with Materiall oyle, but by the Holy Ghoſt. *Luk.* 4.18. *Heb.*1.9. and with this *oyle of gladneſſe*, as it is called *Pſal.* 45.8. he was *anointed above his fellows*, both *extenſivè*, and *intenſivè*.

1 Firſt *extenſivè*, becauſe theſe 3 offices met in his perſon, which were never conjoyned in any other. *Aaron* was an Anointed *Prieſt*, *Saul* an Anointed King, *Eliſha* an Anointed Prophet, *Melchizedech* King and Preiſt, *David* King and Prophet, but none but he all theſe King, Prieſt, and Prophet.

2 *Intenſivè*, that is in the intenſeſt, and higheſt degree, that poſſibly this unction might be had, and a faculty to uſe it to all effects and purpoſes, to which grace doth or can extend: and thus Chriſt, and Chriſt alone did pertake of this Unction, or gifts of the holy Ghoſt. For *to every one of us is given grace according to the meaſure of the gift of Chriſt: from him we recieve grace for grace.* But he was *full of grace* and truth. *Io.*1.14. *and in him dwelt all the fullneſſe of the Godhead Bodily.* Col.1.9. Becauſe in his perſon there was the grace of Union, therefore there was in it the grace of Unction.

Eph.4.7. Col.1.19. and 2.9.

The condition of man without Chriſt, is very lamentable and this ariſeth from. 1 Ignorance. 2 Diſorder. 3 Guilt, but by the offices of Chriſt, there ariſeth an Antidote for theſe 3.

1 His propheticall office is able to diſpell our Ignorance: for as a prophet he doth illuminate, and teach us knowledge.

Heb.3.1. Mal.3.1. 1 Cor.1.24. Col.2.3.

2 His Regall office is of power to remove all Diſorder: as a King he can ſet all right, and keepe all right.

Pſ.2.6. Dan.2.44. Luk.1.36.

3 His prieſthood was ordained to remove our Guilt;

Col.1.20.22.

For

For it was the prieſts duty, to intercede, to make an atonement for, and to reconcile God and the people. Of each of theſe a little more. 2 Cor.5.15. Numb.16.46. Ja.5.14.15. Heb. 7.25.

1. *Of Chriſts Propheticall Office.*

The Prophets Office was and is to teach and open to man the will of God. And this Office Chriſt did, and doth yet performe unto his Church, perfectly revealing what is the will of God about our Salvation. Whence *Deut.*18.15. he is called the Prophet. The Apoſtle of our profeſſion. *Heb.*3.1. *The Angel of the Covenant.* Mal.3.1. *The wiſdome of God.* 1 Cor.1.24. *And the treaſury of all wiſdome and knowledge.* Col.2,3. Now this he hath done three ways.

1 By the promulgation of the Goſpel. *Luk.*4.18.

2 By his interpretation of the law, in his Sermon upon the mount. *Mat.* 5. *ad* 8.

3 By ſending Apoſtles, Prophets, Evangeliſts, Doctours, Teachers. Epheſ.4.11. 1 Cor.12.28.

Our Duties to this Office are.

1 Faith to Beleeve what he hath taught. Rom.1.16.17.

2 Obedience to his Sermon, and the whole word of God: ſubduing proud reaſon to the Doctrine of Chriſt. Luk.14.35.& 9.35.

3 To have all his Miniſters in great regard for their works ſake. Luk.10.16. Gal.4.14. Phil. 2.29.30.

2 *Of Chriſts kingly Office.*

The kingdome of Chriſt is, by which he diſpenſeth & orders all things with Authority and power, which belongs to mans Salvation. *Pſal.*2.6. *Dan.* 2.44. *Luk.*1.36. And this his power, as a king he ſhews.

1 By erecting and ſetting up his Throne in the hearts of his people giving them grace to deſtroy and ſubdue every rebellious luſt, and habit of ſin, that it never raign there. Heb.8.10. Jer.31.33.

2 By ſubduing Satan and ſhortning his power. *Heb.*2. 14. *I ſaw Satan fall from heaven.* Luk.10.18.

3 By conquering Death it selfe. *The last enemy to be destroyed.* 1 Cor. 15.

4 By erecting an Universall power. 1 in respect of all ages. *Mat.* 22.43,44. 2 Over all men. *Dan.* 7.14. 3 Over all creatures. *Ephes.* 1.21,22.

Our Duties to his kingly office are

Ephes. 5. 24. Jo. 16. 24. 1 Tim. 6, 17. Ja. 5. 7. Eph. 6. 10. 11 &c. Ps. 2 11. 12. Is. 66. 2. Phil. 2 12.

1 That wee be Obedient, faithfull Subjects to this King.

2 That wee trust and petition to him for our protection.

3 That wee fight his battailes against sin and Satan.

4 That wee pay him his tribute of Honour & Reverence.

5 That wee tremble at his Word, his Threats, his Judgments.

3 *Of Christs priestly Office*

Christs priestly office consists in this, that he did expiate Gods anger, and reconcile us to God. *Col.* 1.20, & 22. *Rom.* 5.10. This his Priesthood was not legall, *but after the order of Melchizedech.* Heb. 7.17.21. And this office he executes.

1 By offering his soul a sacrifice for sin. *Is.* 5. 3. 10.

2 By his intercession and praying for us. *Mat.* 16. *Jo.* 17.

3 By making an atonement for us. 1 *Jo.* 2. 2.

4 By blessing us: and this blessing is the turning every one of us from our iniquities. *Act.* 3.26.

Our Duties to this his Priestly office.

Heb. 4. 16. Phil. 3. 7. Io. 5. 4 2 Cor. 6. 1. 2. Heb. 12. 15. and 10. 25. ad 30.

1 To pray him to intercede for Pardon and Grace for us.

2 To accompt his Grace the greatest Blessing.

3 To recieve it, when it flows, with Humble Hearts.

4 To use his Grace to the end designed, *viz.* Reformation.

5 To expect no pardon, from this our high-Priest, or eternall Salvation, but upon the good use of his Grace.

6 That we Blesse God againe, for blessing us. So did *Melchizedech. Gen.* 14.19,20.

3 *His*

3 *His only Sonne.*

That is Christs third Title in the Creed, by which wee are to understand, that he was the eternall Sonne of God, not as all creatures are, by Creation: nor as all the elect people of God are, by Grace, and Adoption: but the only Sonne of God by eternall generation. Coeternall, Coessentiall and Coequall with the Father, and the Holy Ghost. *Jo.*1.1,14. *Rom.*9.5. 1 *Jo.*5.20. *Is.*9.6. *Mich.*5.2. *Heb.*1.3, *Philip.*2.6.

Very God of very God, begotten not made being of one substance with the Father.

The use for our Comfort

1 That being God he is able to save to the uttermost. Heb.7.25.
2. That being his son, he will adopt us. *Heb.*2.10.

4 *Our Lord*

That is his fourth Title. And it is a Name of Power and Relation,

1 Of Soveraignty and power, and so is a farther illustration of his kingly office, that he is exalted to the throne, and therefore hath power to Save. At his birth the Angell gives him this Title *Christ the Lord.* Luk.2.11. And after his resurrection St. *Peter* tells the Jews. Act. 5.31. *That God had exalted him with his right hand, to be a Prince and a Saviour.* Not a temporall Saviour as other Princes, Lords, and Christs had been: but a Lord that brings everlasting Salvation. Heb.5.9.

1 A Lord able to save. *Heb.*7.25,26,27. Heb.10.14. Jo.6.28,29. Ephes.1.20, 21.22. Col.2 13,14, 15.

1 Himselfe and others. 2 The bodies and Souls of his Servants.

3 Not only from carnall, but Ghostly enemies.

4 Lastly not from temporall calamities only, but from sinne.

2 A Lord able to give whatsoever he is Lord of.

1 He is Lord of Life. *Act.* 3.15. And Life he imparts.

2 He is Lord of Glory. 1 *Cor.* 2. 8. And Glory he imparts.

3 He is Lord of joy, and that he bestows. *Mat.* 25. 21.

2 And secondly Lord is a Name of Relation, for a Lord must have Servants: and in this sense it may well be taken here; intimating that however he be the Lord Paramount and absolute; yet to all Christians he stands in a neerer Relation.

Mat. 8. 29. 1 Cor. 1. 23. Not a Lord at large, but their peculiar, proper Lord. Our Lord; not so to the Devils: for say they, *what have wee to doe with thee?* Not so to the unbeleeving *Iews* or *Gentils*: for to these *Iews* he was *a stumbling block*, and to these *Gentils foolishnesse*. To Christians alone that call him and owne him for their Lord and Master, to those I say which are called both *Greeks and Iews*, *Christ is the power of God, and wisdome of God.*

vers. 24.

The uses of his Lordship

1 That if he be our Lord, then we must be his Servants, obey his Commandments and carry our selves as it becomes dutyfull servants and subjects.

1 Cor. 7. 23. and 6. 19, 20. Mal. 1. 6.

2 That we acknowledge his power to give Laws for the ordering of his kingdome, house, family. *Ia.* 4. 12. *Is.* 9. 6. *Is.* 33. 22.

3 That wee relie upon this Lord for Salvation, for protection, for deliverance, from all the enemies of our peace. *Luk.* 1. 71. *Is.* 32. 1, 2.

2 *The second Article concerning Christ.*

Luk. 1. 35. Mar. 1. 25. Luk. 2, 8. *Who was concieved of the Holy Ghost.*

Borne of the Virgin Mary.

In this Article is set downe our Saviours Incarnation, of which.

Jo. 3. 16. 1 Jo. 4. 9. Luk. 1. 79. 77. Phil. 1. 11. Ephes. 1. 5, 6. 1 The Efficient cause was God.

2 The προηγουμένη, or first moving cause his good pleasure.

3 The προκαταρκτικὴ or the occasion, mans misery.

4 The Finall, His owne Glory, and mans Salvation.

This

This his Incarnation was the assuming of flesh, of which there was a double Principle.

1 One in Heaven. The Holy Ghost.

2 The other on Earth. The Virgin Mary.

1 As he was Man, he was ἀνάρχως, had no Man for his father, being not conceived after the ordinary manner of men; but by the secret power, and operation of the Holy Ghost. *Luk.* 1.35. Heb. 7.3.

2 Yet when he became man, he had a mother, descended lineally of the seed of *David*, and she a Virgin, and so the propheſie fulfilled. *Isa.* 7.14. *A Virgin shall conceive, and bring forth a Sonne.*

Our Nature was polluted with the Contagion of sin, that therefore this infection might not passe into Christ, he would be concieved by the Holy Ghost, by whose Sanctity the seed, which he tooke, might be purged from originall corruption. *Luk.* 1.35. Ps. 51.5. Ezech. 16.

Our nature was againe to be Redeemed by the seed of the woman, as God hath promised. *Gen.* 3.17. and therefore he tooke flesh from the Virgins womb.

His conception by the Holy Ghost fil'd him with all Grace and Holinesse. *Io.* 1.16. *Full of Grace and Truth.*

His Nativity of the Virgin Mary made him subject to al humane infirmities, that are not sinfull. *Heb.* 4.15. & 5.2.

This was the first step, and degree of his debasement and Humiliation, for *quid sublimius Deo, quid vilius carne*, what higher than God, what more mean than flesh, and yet the *Word* would be made *Flesh*.

The Duties wee learne from it, are.

1 Joy. *Behold I bring you glad tidings of great joy.* Luk. 2. 10, 11. *Isa.* 9.3.

2 Praise. At his birth the Angells sing *Glory in the highest.* Luk. 2.14. The shepheards praise God. *vers.* 20. At his conception Mary her magnificat.

3 Humilitie. *Deus humilis, & superbit homo?* is God humble, and man proud. Phil. 2.3. 4. 5. ad 12.

4 The justice and Necessity of our new birth: Justice

Phil.2.3,4. 5. ad 12. Tit.3.11,12. Io.3.6,7,8. Heb.8,10.

by way of retaliation: Neceſſity, *for except a man be borne againe he cannot enter into the kingdome of God.* Jo.3.5.

5. The Principles of this our New birth are, the Spirit of God, and the heart of man. For as Chriſts birth proceeded from two principles, the one Active, which was the holy Ghoſt; The other Paſſive: *viz.* the Virgins womb; ſo our new birth muſt have both theſe principles alſo. The Active, which is the ſecret operation of Gods Spirit, and the Paſſive, in which the work is wrought, which is the heart of man. And that which can prepare and fit the heart for Chriſt to be born in it, or the holy Ghoſt to overſhadow it, is the Virgin temper, of humility, innocency, ſubmiſſion. It behoves us then humbly to ſubmit to the work of the Spirit, and to prepare Virgin hearts for Chriſt to be born in, and the holy Ghoſt to overſhadow.

The third Article of the Creed.

He ſuffered under Pontius Pilate, *was crucified, dead, and buried, He deſcended to Hell.*

THis is the brief deſcription of the ſecond degree of our Saviours Humiliation, and it comprehends his whole, Paſſion, his Agony, bloudy ſweat, his Croſſe and Paſſion, Death and Burial. That there is no mention here made of his whole life; but ſo quick a tranſition from his Birth, to his Death; the reaſon is conceived to be, becauſe his life was ſo humble, and full of miſery, that it may well be thought to be a continual ſuffering. Under this word then, He ſuffered; we may well comprehend all his infirmities, his hunger, his thirſt, his wearineſſe, his reproaches, his griefes, his ſorrowes, his temptation, the gainſaying of ſinners, which he ſuſtained.

This Article is eſpecially to be underſtood, becauſe upon his Death the whole hinge of our ſalvation turnes. *I deſire to know nothing but Jeſus Chriſt crucified.* 1 Cor.2.2. And it needs no long expoſition, for that the whole hyſtory of it, is ſo clearly and fully ſet forth by the Evangelifts:

yet

yet theſe particulars would be remembred.

1. Who it is that ſuffered. Jeſus Chriſt the Son of God.

2. That he ſuffered freely, and voluntarily, *Iſ.* 53. 10. *Ioh.* 10.17.

3. What he ſuffered. The wrath, though not the whole wrath of God. Ier.1.12.

4. That theſe his ſufferings were not only in his Body, but alſo extended to his ſoul, *Mat.* 26. 38.

5. That he ſuffered the death of the Croſſe, which was a painfull, ſhamefull, bloudy, accurſed death. *Matth.* 17. *Luke* 23.

6. Under whom he ſuffered, *viz. Pontius Pilate*, the Deputy at that time of *Judæa*, under *Tiberius*. Although he were God, yet he ſubmitted to a legal power. Mat.27.2.

7. That he ſubmitted to the ſeparation of his Soule from his Body, or the power of Death. He was Crucified, Dead. Mat.27.50.

8. Nay, he yet went one degree lower, for he was laid up in the heart of the earth. Buried he was, though *he made his Grave with the rich*, *Iſ.*53.9. *Matth.* 27.27. Rom.5.6.8.9.10.

9. The Motive of his ſuffering. No worth in us, nor no merit on our part, but the bowels of his infinite charity and mercy.

10. The end that he ſuffered. Not for any commodity to himſelf, but meerly for our good and benefit; which is in the Scriptures expreſſed in divers words, that import the ſame things: as

1. That we might obtain Remiſſion of ſins, *Rev.* 1. 5. he hath loved us, and waſhed us from our ſinnes in his blood, *Col.*2. 13, 14. He *blotted out the hand-writing*, &c. *without ſhedding of blood there is no remiſſion.* Heb.9.11, 12. to the end.

2. That we might be delivered from the tyranny of the devil, 2 *Tim.* 2. 26. Now is the judgement of this world, now is the Prince of this world caſt out, *Io.*12. 31.

3. That we might be freed from puniſhment. *The chaſtiſement of our peace was upon him*, Iſ. 53. 5. *He bare our ſinnes in his Body*, that is, the puniſhment of our ſin.

4. To reconcile us to God. *We are reconciled by the death*

death of his Sonne, Rom. 5. 10.

5. That he might redeem us. 1. From our vain converſation, 1 *Pet.* 1. 18. 2. From the curſe of the law, *Galat.* 3. 13.

6. That by his blood we might have an entrance to heaven, *Heb.* 10. 19, 20.

The uſes we are to make of his Paſsion.

1. That we, as he, ſubmit, and ſhew a paſſive obedience to authority. Though he could have commanded whole legions of Angels, yet he would ſuffer under *Pontius Pilate*.

Rom. 13. 1.
Mat. 26, 53, 54.

2. That we ſeriouſly conſider, that he was *Vir dolorum*, *Iſ.* 53. 3. a man of ſorrowes: and ſuffer with him, at leaſt in compaſſion.

Rom. 8. 17.
2 Tim. 2. 11.

3. That we lay to heart the greatneſſe of our ſinnes, that cauſed theſe ſorrowes, and abhorre them.

Col. 2. 11.
Rom. 6. 6.

4. That we do not wallow in ſin, and ſo, as much as lies in us, crucify him again, *Heb.* 6. 6.

5. But rather that we *crucify the fleſh with the affections and luſts*, Rom. 6. 6. *Deſtroy the body of ſin*, Col. 2. 77.

6. That we make his death an example of innocency, patience, humility, charity, and be content to ſuffer for God, *Heb.* 12. 1, 2. being aſſured that if we ſuffer with him, we ſhall alſo reign with him, *Rom.* 8. 18.

7. That we remember the greatneſſe of Gods love in giving his Son. His Sonnes love in giving himſelf to die, and ſo to die for us; to love admire, and thank him for it.

1 Jo. 4. 9.
2 Theſ. 2. 13.
Rev. 1, 5, 6.

8. That yet upon the accuſation of Satan, or our own conſcience, we be comforted. Becauſe by this one Sacrifice of Chriſt upon the Croſſe, we are ſaved and redeemed, *Rom.* 6. 2.

Rom. 8. 33, 34.
Rom. 7. 25.

9. That we be not diſheartned by Death, or the Grave, ſeeing that ſin, *the ſting of death*, is taken away, 1 *Cor.* 15. and Death made an entrance to life.

Rom. 5. 1, 2, 3.

He deſcended to Hell.

There be two opinions about the expoſition of this part of the Article, and both may be piouſly retained.

1. Some

1. Some judge that Christ did Locally descend into Hell, as it signifies the place of the damned. But not to suffer there: for without question, to his sufferings there was put a *Consummatum* upon the Crosse: but to triumph over Satan in his own territories, and openly to shew him the victory he had gotten over him by death. This is the passive or common opinion of the Ancients, and is yet, of many sound modern divines. They to this purpose urge these places of Scripture, *Psal.* 16. 10. *Thou shalt not leave my soul in hell.* cited Acts 2. *He descended into the lower parts of the earth.* Eph. 4. 9. *Who shall descend into the deep*, that is to bring Christ again from the dead, *Rom.* 10. 7. Christ was quickned in the Spirit, by which he went and *preached to the spirits that were in prison*, 1 Pet. 3. 19. And having spoyled principalities and powers, he made a shew of them openly, *Col.* 2. 15.

Vide B. Bilsons *descent of Christ into hell.* page 591. & page 602.

2. Others are of opinion, that by his descent to Hell, is meant no more but that he continued, was not onely dead, but continued in that state, his soul being really separated from his body for some space: but not so long, that his body did putrify in the grave; so that by them this word Dead, is referred to the separation of his soule from his body: but his descent to Hell, to his continuance under the power of death.

I will not be the Arbitrator, let every man be perswaded, as the arguments produced by either side will perswade him. However this is safe. That Christ did descend vertually, *i.e.* The power and vertue of his death was such, that he conquered for us the power of Hell.

R. v. 1. 18. Acts 2. 36.

Art. 4. *He rose again the third day.* Matth. 28.

THey who conceive Christ descended Locally to Hell, make those words a part of this Article, and will have it, together with this, the first step of our Saviours exaltation: when death being conquered by his mighty power, he truly rose from the grave, the third day, in that very flesh, in which he died, but now dying no more, lives for ever. Rom 6. 9, 10.

Matth. 28. Mark 16. Luke 24. Io. 20. Acts 2. Heb. 2, 4.

That Christ arose, needs not be proved to christians. The testimonies of Angels, of the watch, of the Apostles, his often, and often apparitions, the effusion of the holy Ghost upon the Apostles, the miracles done by them in his Name (by which God confirmed from heaven what they preached) are sufficient witnesses.

We are here then only to consider

1. Who it was that rose. *viz.* The same Christ that went to the grave, and the same body that was crucified, and laid in the grave. Of this, his apparition to *Thomas*, is a sufficient testimony, when he shewed his hands and his feet, *Io.* 20. 20. 27.

2. Who it was that raised him. It was the work of the whole Trinity. It is attributed to the Father, *Acts* 2. 24. 33. To himself being God the Son, *Io.* 10. 17, 18. To the Spirit, *Rom.* 8. 11. In this then lies the difference betwixt the resurrection of Christ, and others, that he He rose: They were raised. He rose *sua virtute*, They *precariâ*. His deity raised his humanity: but others were raised by others, they raised not themselves. And the second difference is, that he rose as the Prince of life, as *the first borne among many brethren*. As *the first fruits of those that sleep*, for *he saw no corruption, neither hath death any more dominion over him*. But *Lazarus* and others saw corruption, and were to see it again; since, though they were restored to life, and called from their graves; yet, they were mortal creatures, and must die the second time.

0. 2. 19. Io. 10. 18. 1 Acts 3. 15. Rev. 1. 5. Col. 1 18. 1 Cor. 15. 20. Rom. 6 9.

3. When he did arise. *The third day*, nor sooner, nor later.

1. Sooner he would not arise, that he might take all occasion away from his adversaries of cavelling, that he was not truly dead: it was, that his death should not be questioned.

2. Longer he would not defer it, partly that he might not see corruption, for as Physitians teach, after 72. hours the body putrifies: partly that he might bring comfort to his disciples, who by his death began to despaire, whether or no he were the *Messiah*, that was to redeem *Israel*, *Luc.* 24. 21. To confirm their faith then, he arose so soon.

Besides,

Besides, by this stay in the grave, and rising from the grave, the Type in *Jonah* was fulfilled. *As Jonah was three dayes and three nights in the belly of the Whale, so shall the Son of man be three dayes and three nights in the heart of the earth.* Which yet must be understood by a *Synecdoche*, a part for the whole: for he lay not there above 36, or 38. houres at the most. Mat. 12. 39.

4. Necessary it was for Christ to rise.

1. That he might receive honour for his depression and humilty, *Phil.* 2. 8, 9. That being debased as a servant, and crucified as a sinner, he might be declared, to be the Sonne of God, *Rom.* 1. 4.

2. For our justification, *Rom.* 4. 25. that we might be assured that the great debt of our sin is discharged, 1 *Pet.* 1. 19, *Acts* 20. 28. The comforter, that he promised, was to convince the world, *i. e.* satisfy the consciences of men, concerning that everlasting righteousnesse purchased by him, and to be brought in by him, *Dan.* 8. 14. And the conviction was, that he arose; For had not the debt been fully payed, and the purchase made, he must needs have been detained under the bonds of death.

3. This gives us assurance, that our bodies shall arise also. For he was but the *first fruits*, 1 *Cor.* 15. 1 *Pet.* 1. 3. and the same Body. *This corruptible must put on incorruption, this mortall, immortality.* This, signally, individually.

The use of this Article, for our present practise, is.

1. That as he rose from the grave, so we actually rise from sin to a new life, *Rom.* 6. 4. *Ephes.* 5. 14. *Col.* 3. 1. 1 *Cor.* 5. 7. for sin is a sleep, nay worse, a Death, *Dead in sin.* Eph. 2. 1. Colos. 1. 13.

2. That this be not deferr'd and put off, no more than Christ did deferre his resurrection: after some few houres he arose from the grave, and a few houres will be enough, nay too much, to sleep in sin. Rom. 13. 11. 2 Cor. 6. 2. Heb. 4. 7.

3. This work is to be done perfectly, all our ole sinnes 1 Thes. 5. 23.

are to be shaked off, as Christ left the Napkin, the clothes, all the furniture of a dead corps in the grave.

4. And when we begin the work, we must continue in it, and go through with it. *Christ being raised from the dead dies no more*, Rom. 6. 9. *Likewise reckon ye also*, verse 11.

The 5. Article of the Creed concerning *Christ*.

Mar. 16. 19. Acts 1 9, 10. Eph. 1 20.

He ascended into heaven: and sitteth on the right hand of God the Father Almighty.

IN this Article is set down the next degree of our Saviours exaltation, to heaven he ascended, that being there in glory he might execute all his Offices: and it was prefigured by the entrance of the High Priest into the holiest of all, *Heb.* 9. 7. having two degrees.

1. His ascension: foretold, *Psal.* 68. 18. performed, *Acts* 1. *Mark* 16. *Luke* 24.

2. His Session: foretold, *Psal.* 110. 1. revealed to *Stephen Acts* 7. 56. proved, *Ephes.* 1. 20. *Heb.* 1. 17.

Acts 1 3. After our Saviour had conversed 40. dayes, from the time he rose, with his disciples; partly to confirm the truth of his resurrection, and partly to instruct them in their future administration.

Jo. 3. 13. Jo. 14: 2. 17. 24. Acts 1. 9. 1. He ascended by the same power he arose: not by any other power, but his own, that of his Deity.

2. Visibly. The disciples beholding it: that they might be *αὐτόπται*.

3. On a cloud: in a cloud he is to come, *Mat.* 24. 30. and therefore he went on a cloud. *Acts* 1. 11. which cloud yet was not *Necessarium vehiculum*, a necessary chariot, support, or stay to him; such he needed not: but rather *adminiculum solenne*, a solemn and triumphal throne, which it pleased him to assume for his greater Majesty and glory.

4. And this cloud left him not till it mounted him to heaven. Into heaven saith the Creed, consonant to that in *Acts* 2. 32. and *Luke* 24. 51. *εἰς τὸν οὐρανόν*. which yet

Ephes.

Epheſ. 4. 10. ſeems to be higher, the Altitude to which he he was exalted, was ὑπερ πάντων τῶν οὐρανῶν, ὑπερ above, and ἄνω aloft, above all the heavens, even the higheſt of them.

That theſe Texts may be harmonious, know you muſt that heaven is ſubject to a double acception. For 1.

1. It is taken for thoſe common received Orbs, be they 10, or 11. it matters not; and to heaven Chriſt may well be ſaid to aſcend, becauſe his progreſſe from below, was toward theſe Orbs above, *quaſi ad Terminum.*

2. Or ſecondly, heaven is taken for the *Empyreum* hea- Rev. 21.
ven, called in Scripture *The City of God.* The ſeat of his holineſſe, *Hieruſalem which is above. The heaven of heavens,* being above the reſt. And into this Chriſt being aſcended, may well be ſaid to be ὑπερ πάντων τῶν οὐρανῶν, becauſe he hath under him all the other viſible Orbs, as his Footſtool.

4. The reaſons of our Saviours Aſcenſion may be theſe.

1. For his own honour. The Jewes while he was on earth, endeavoured to bring down his Name, Perſon, Power, but God hath righted him in all theſe. Lifted up his perſon, *Pſal.* 110. *Pſal.* 7. Enlarged his power. *Mat.* 28. 18. *Revel.* 5. 12. Exalted his Name, *Philip.* 2. 9. 2. *Claritas humilitatis præmium.*

2. That he might ſave, redeem, and work out our ſalvation to the uttermoſt, *Heb.* 7. 25. Do in heaven for us what was to be done.

1. Be our Advocate and Interceſſour, 1 *Io.* 2. 2.

2. Send down the holy Ghoſt, *Io.* 16. 7. *Epheſ.* 4. 12.

3. Be our protectour and Lord in heaven, *Epheſ.* 4. 8.

3. That he might ſhew his *Kingdom* to be eternal, hea- Dan. 2. 44.
venly, ſpiritual, *not of this world,* as the *Iewes* expected, in Io. 18 36.
which errour the Apoſtles were alſo involved, *Acts* 1. 6.

4. That he might exalt our Nature, for when Jeſus was taken to heaven, our nature united to his perſon was thither taken together with him, and made ſuperiour to the Angels, for *to which of the Angels, ſaid he, at any time,* Heb. 1. 5.

 5. That

5. That he might prepare a place even for our bodies, *Io.* 14. 2, 3. *Io.* 17. 24. At his parting he sent down his pawn, *viz.* his Spirit, by which he did descend to us, he took our pawn, our flesh with him, to assure us we should ascend to him. At his rising, he took to himself the keyes of hell and death, and let himself out, and all his: and so now at his ascending, he took to himself the keyes of heaven, and opened the Kingdom to all believers, *Heb.* 10. 20. In his ascension *Dedicata sunt nostræ ascensionis primordia*, The beginnings of our ascension were dedicated.

The influence upon our life is.

1. That we ascend after him: have our conversation in heaven: be heavenly minded: seek after and savour the things that are above, *Col.* 3. 1. *Eph.* 2. 19. *Phil.* 3. 20. *Mat.* 6. 21.

2. That we defile not our bodies and pollute our souls, for into that city no unclean thing shall enter, *Rev.* 21. 27. Act. 1. 10. The Angels at his ascension appeared in white apparel, with our Lord ascended no pride, no malice, no wickednesse, &c.

2. Sits on the right hand of God the Father Almighty.

This is the third Degree of our Saviours exaltation God is a Spirit, and hath neither right nor left hand. This then is spoken after the manner of men, who place him, whom they will most honour, upon their right hand, as appeares by the honour *Solomon* did to his mother, 1 *Reg.* 2. 19. The sheep were set at the right hand, *Mat.* 25. and *Zebedees* wife was desirous that one of her sonnes should be placed on the right hand. So God is said to place his Son on his right hand, purposing to him the greatest honour, *Ephes.* 1. 20.

An honour so great and peculiar to Christ, that it never was done to any creature, no not an Angel, *Heb.* 1. 13. By it he is exalted to be

1. King of Saints, *Rev.* 15. 3.
2. Judge of sinners, *Act.* 17. 31.

3. Prince

3. Prince of our salvation. *Acts* 5. 31.
4. The high Priest of our profession, *Heb.* 8. 1.

Now there was an union of his regal power, and his Priestly office, giving commands to his Church, and interceding with God for his Church, having power actually to bestow that grace, and pardon, for which he intercedes. Of which, that we may be the more fully perswaded. The person before whom he intercedes, is Heb. 9. 24. Mat. 28. 18, 19, 20.

1. *A Father*, and therefore willing.
2. *Almighty*, and therefore able to grant what he asks.

The Influence upon our lives is this.

1. That we hence learn the art of ascending, which is to descend first. For *God gives grace to the humble, and resists the proud.* Ja. 4. 6. Prov. 3. 34.
2. That we give up our selves to be ruled by his commands and institutions, and to all that rule under him. Io. 5. 23.
3. To offer our petitions by him, and depend upon his intercession. Heb. 4. 14, 15, 16.
4. To receive and make advantage of the Grace, which flowes from him. Heb. 6. 11.
5. To look to him in all our Temptations, and pressures, and expect help from his right hand. Is. 16. 4. &c.
6. To honour the Son, as we do the Father, to cast our Crownes at his feet, stoop at his Scepter, live by his Laws, and follow him so here, that we may sit in his throne, *Is.* 5. 23. *Rev.* 4. 10. *Psal.* 2. 10. *Rev.* 3. 21.

The 6. Article of the Creed concerning *Christ.*

Iud 7. 14, 15. Acts 17. 31. 1 Thes 4. 16.

From thence he shall come again to judge both the Quick and Dead.

THis is the last degree of our Saviours exaltation, and it is future, raised he is to the throne to be the Judge at the last day. There be three benefits that Christ conferres upon his Church. One of Redemption, another of patronage, a third of Judicature: By his death and Pas- Io. 5. 22, 27.

sion

sion we are redeemed: By his ascension he becomes our Advocate, and Patron: And in this he is appointed to be our Judge.

The day when he shall do this, is called the day of the Lord, 1 *Thes.* 5. 2. and such a day there shall be, 2 *Cor.* 5. 10. and it is called his day, because his Glory and Majesty shall be most resplendent in it.

There is a particular and a General day of Judgement.

Luke 16. a verse 19 to the end.

1. A particular, that passeth upon every man immediately upon his death, when the soul departed is set at Gods Tribunal, and called to question for all thoughts, words, actions, *Rev.* 14. 13.

2. A General, of all men after the reassumption of their bodies, which is here intended, and described, *Mat.* 25. 1 *Thes.* 4. *Revel.* 20. 12.

2 Cor. 5. 10. Rom. 14. 10.

Of these some are departed before that day, cal'd here Dead, and these must rise again with their bodies to judgment, All must appear. 2. Others shall be living, at that day called here the Quick, and these shall not die, but be changed onely; 1 *Cor.* 15. 51. 1 *Thes.* 4. 17. Of both kindes Christ must be Judge.

S. *Paul* acquaints the *Athenians*, *Acts* 17. 31, that God hath appointed a day in which he will judge the world in righteousnesse: and this was one of the points he reasoned on before *Felix*, *Acts* 24. 25. And yet scoffers there are, that aske *where is the promise of his coming*, 2 *Pet.* 3. 3. and their lives answer such conceits, *Eccles.* 11. 9. *Wisd.* 5. 6, 7. Now if the light of reason, nor the light of conscience, nor the light of Scripture, nor the faith of devils (for they tremble at it) cannot confute and convince such Atheists, the last day appointed by God for the judgement shall do it, when *the Lord shall descend from heaven with a shout, with the voice of the Archangell, and with the trump of God*, 1 *Thes.* 4. 16.

The reasons why Christ shall come again to Judgement.

1. Because this makes very much for his honour. The Jewes and prophane men as yet objected his Crosse, his Passion,

passion, and ignominious death, humble birth and life. Christ crucified is a stumbling-block to the Jewes and Gentiles. Now that day will repaire his honour, and shame his enemies. *They shall see him, whom they have pierced*, and mourn. Zach. 12. 10.

2. That Gods justice and wisdome in ordering the world, might be apparent. In this life though many wicked men have been made examples of Gods wrath, as *Pharaoh*, *Iulian*, *Arrius*, &c. yet the most have descended into their graves in peace, spent their lives, and ended their dayes in riches, mirth, pleasure. On the other side good men have been under the Crosse, destitute, afflicted, tormented, martyred, *Heb.* 11. 36, 37, 38. That then it might appear to the whole world, that he was wise in his dispensations, and just in his retributions; this day shall make it manifest, when *Lazarus*, and all his servants for their light and momentary afflictions shall have an exceeding weight of glory, and *Dives*, and all ungodly men for their riot, pleasure, pomp, oppressions, cruelty, shall be accursed and tormented. This we now preach and believe, but both those which believe it, and believe it not, shall find it true by experience. Luke 16 25, 2 Cor. 4. 16.

3. Many things now are hid and secret. *The heart of man is deceitful above all things, who can know it.* *Absolon* pretends a vow, when he raiseth rebellion against his father, *Iudas* kisseth Christ, when it is his intent to betray him: The Pharisee levens his face, fasts, and prayes, when his purpose is to devoure a widowes house. All these things are yet in *occulto*, secret, and many more, so that an hypocrite may passe with us, for a good Saint. But that day will reveal all, Every mans work shall then be made manifest, 1 *Cor.* 3. 14. Every mans heart shall then be opened. Our Saviours words will be made good, *Luke* 8. 17. There is nothing secret, which shall not be made manifest, neither any thing hid, that shall not be known, and come abroad. Jer. 17. 9. 2 Sam. 15. 7. Mat. 27. 49. Matth. 6.

4. The body together with the Soul partakes in the ſervice and diſſervice of God, and ought therefore in juſtice
2. Cor. 5. 10. to partake of bliſſe and pain, which is hid and unknown, ſhould it alwayes lye in the earth. Our Saviour will therefore comme again, and at his coming raiſe theſe bodies, which being united to the ſoules ſhall receive their
Mat. 25. 46. Dan. 12. 2. Doom, and in the open veiw of God, men, and angels, they that have done good ſhall goe into everlaſting bliſſe, and thoſe that have done ill to everlaſting pain.

The Influence that this ſhould have on our life is this.

1. To keepe a perpetuall watch over all our wayes, to looke that our lives be holy, juſt, ſober, becauſe we muſt give an accompt when Chriſt ſhall come to judge. 2. *Pet.* 3. 11. 14. *Luc.* 12. 45.

2. To take heed that our accompts be even againſt his comming, becauſe though we expect a gracious, yet we look alſo for a righteous judge, one that is no acceptour of perſons. It is the Lord Jeſus. 2. *Theſſ.* 1. 2. The Lord that gave the law in terrour in mount Sinai, and will require a terrible accompt of it: and he will be Jeſus a Saviour to none, but thoſe who make a conſcience, and do their endeavour to keep it. The Apoſtle thus preſents him to us: The Lord Jeſus taking vengeance in flaming fire. Meek as a Lamb, and yet the lamb hath his wrath. *Rev.* 6, 16. A judge upon whom the Spirit ſets this Character. *Rev.* 2. 23. That will ſearch the hearts and reines. Theſe notions may carry us on not to diguiſe our actions with the colour of Religion or vaine confidence of favour. For he will try, ſift, ſearch all things, and without flattery or favour proceed according to every mans works.

3. Yet, if our heart can aſſure us that we ſerve him conſtantly uprightly, ſincerely, though with weak endeavours, and many faylings, here is Comfort for us that he ſhall be the judge of our ſins, that gave himſelf, and dyed for our ſins. He then that came to ſave, is not like to condemn; not them, who believe in him, and ſhew their faith and labour of love by a good life. Who ſhall accuſe, who is

it

it that condemns? Rom. 8.33.34.

There is in that Reverend Bishops booke of the Sabbath, Dr. Francis White, *sometimes L. Bishop of Ely, an excellent brief of mans Redemption by Christ, which, because it may give much light to this mystery, and to those Articles of the Creed, which set it forth, I thought good to exscribe it, and prappose it in this place. It is extant. pag. 197. Saith he.* Ephes. 2.4. Io. 3.16. 1. Io. 4.9.10.

1. *It is acknowledged that the worke of humane redemption was a most gracious and glorious worke, & that in three respects.* Io. 3.16. Gal. 4.4. Phil. 2.6.7.8.

1. *The fountain and originall cause thereof, was the riches of the mercy of God, and the abundance of his love to mankinde.*

2. *It was effected by extraordinary means,* to witt *not meerly by the word, and imparative power of God, but by the Mission, Incarnation, Humiliation, and Passion of the only and deerly beloved sonne of God.* Luc. 2 14.

3. *Because the fruit, benifit, and effect thereof, was Glory and Honour to God Almighty: and Glory and Honour and eternall happinesse to every one which believeth and worketh good, both to the Jew, and Gentile.* Io. 19.3. Heb. 10, 14.

2. *The Doctrine of our Church is: that the Dearly beloved Sonne of God, Jesus Christ made perfect our Redemption by his death:* to witt, *the whole work of mans redemption, which was to be performd by the payment of a price, and satisfaction for sinne. For this great worke of humane Redemption was not effected by the resurrection of Christ, but by his obedience and sacrifice upon the Crosse: and it was fully wrought and finished upon the Passion Friday, when, after our Saviour said* Consummatum est, *It is finished,* He gave up the Ghost. 1. Tim. 2.6. 1. Cor. 6.20. Ioh. 1. 12. & 8. 29.

3. *But Besides the price and ransome payd by Christ our Saviour for the redemption of all men: It was necessary for mans actuall deliverance out of captivity, that the fruit, effect and benefit of Christs redemption be* applyed and conferd. *For without this latter redemption, the payment of a price only could have profited nothing.* 1. Io. 1.7.

Now this worke of application *and actual collation of the fruit of Christs passion and sacrifice upon the Crosse, upon man, began to be in* fieri, *in doing on the day of his Resurrection, but it was not then finished & perfected. For to the Consummation there-*

of all these actions following were necessary.

1. *Our Saviours* ascension *into heaven.* Ephe. 4. 8. *&c.*

2. *His* intercession *for us at the right hand of God the Father.* Rom. 8. 34. Heb. 7. 25. 1. Jo. 2. 1.

3. *The* Mission *of the Holy Ghost uppon the Apostles and Primitive Church.* Acts. 2. 4. &c.

4. *Apostolicall* preaching *of the Gospel both to the Jews and Gentiles,* Luc. 24. 47.

5. *The* Donation of heavenly Grace *prevenient subsequent, excitant, adjuvant, or co-operant* .1. Cor. 15. 10. Phil. 2. 3.

Our Saviour then rested not from the whole work of mans redemption upon his resurrection day. For his actions of collation and application of the benifit, and ultimate effect of that Gratious worke, had beginning on that day: But they were multiplyed, and continued afterward, and some of them must continue to the worlds end.

Thus that Reverend Bishop.

Article 8. Of the Holy Ghost.

I believe in the Holy Ghost.

HAving confessed our faith in God the Father, and God the Son: The confession of our faith in the Holy Ghost very aptly follows, because no man can call *God Abba, Father, but by the Holy Ghost: nor no man say Jesus is the Lord, but by the Holy Ghost.*

Gal. 4. 6. 1. Cor. 12. 3.

The meaning of this Article in briefe is this, I am fully perswaded, that all those things, which in the Scripture are spoken either of the person, gifts or graces of the Holy Ghost are certainly true, necessary to salvation, a nd therefore I commit my selfe to his Tuition, and Direction.

Act. 2. 4. Act. 5. 3. 4. Act. 19. 2. 6. 1. Pet. 4. 14.

1 I believe that he is God, the third person in the Trinity, not a vertue, not a gift: but a person, which is thus prooved.

1 From our Baptism. For wee are to be Baptized in his

his Name. *Mat.*28.19. and we cannot be Baptized into any name but Gods alone. 1 *Cor.*1.13.

2 From the forme of Benediction. 2 *Cor.*13.13. and wee cannot Bleſſe by any name but Gods. *Numb.*6.27.

3 By the Actions in Scripture attributed unto him, Illumination, Regeneration, Conſolation, &c. Now *actiones ſunt ſuppoſitorum* Actions are proper to perſons, not vertues. Tit.3. Ephes.3.5. 2 Theſ.2.13. Jo.3.5. Jo.16.7.

4 By his Attributes that are common to him with the other two perſons: Æternity. *Heb.*9.14. Omnipreſence. 1 *Cor.*2.10. Omnipotency. *Iob.*33.4. *Pſal.*33.6. *Pſal.*139.7.

2 He is Holy. 1 Pet.1.15,16. Luk.1.35.

1 In himſelfe, that is, pure without all mixture and compoſition, either of pollution or corruption.

2 Becauſe he is the author of all holineſſe and purity in us. All our Holineſſe being but a ray or effuſion of that ſanctifying Spirit, who works in us by his grace. 1 Pet.1.22. Tit.3.5.

3 All excellent gifts whatſoever are from him, even thoſe common gifts of Nature, art, or reaſon, ſtrength, courage. *Iudg.*14.6. All arts and ſciences. *Exod.*31.3. Policy to govern. 1 *Sam.*11.6.

But here wee ſpeake of him, as he is the Lord and giver of life, of that ſpirituall life which is required of Chriſtians of which we are to believe he is the Authour.

And to this life he is helpfull two ways, both outwardly, and inwardly.

1 Outwardly by his word, firſt inſpired into the prophets, after into the Apoſtles, upon whom he viſibly deſcended, fitting them with grace, and enſtating them with power, to plant, preſerve, and governe the Church while they lived; and to appoint and ordaine a Miniſtery, that ſhould ſucceed them to the end of the world. From the commiſſion given to them, theſe now have power. 2 Pet.1.21. Luk.12.1,2. Act.2.3.4.5-7. Rom.15.19. Act.20.28. Jo.20.21. Mat.28.20.

1 To preach, and Baptize. *Mat.*28.19.

2 To Confirme the Baptized. *Act.* 14.21. *Heb.* 6.2.

Tit.2.15. 2 Tim.1.6. 3 To administer the Eucharist, or Supper of the Lord. *Luk.*22.19.

1 Cor.12. 2 *vers.*4 *ad.*14. 4 To exercise the power of the keys of the Church either in Jurisdiction, or Ordination. *Mat.*16.19. *Io.*20.23.

And these are called *Charismata*, *Gratiæ gratis datæ* gifts that sanctify not the man; but empower and enable him only to execute a ministeriall office.

2 But to those which shall be saved he affords not only an outward, but an inward grace, by which he works effectually in the Heart all saving graces. *Gal.*5.22.

Tit.3.5. 1 By him we are at first regenerate in Baptism.

2 By him after confirmd. *Heb.*6.2. *Rom.*8.15.16,17.

3 By him after renewed to repentance. 1 *Tim.*5.22.

Jo.2.27. 4 By him taught all our life long, that we know not.

5 By him put in mind of what we forget. *Jo.* 14.26.

6 By him stirred up in what we are dull. 2 *Cor.*3.6.

7 By him help'd in our prayer. *Rom.*8.26.

8 By him reliev'd in our infirmities. *Jo.*14.16.

9 By him comforted in our heavinesse. *Io.*16.7.

10 By him sealed to the day of redemption. *Ephes.* 4.30.

11 By him raised againe at the last day. *Rom.*8.11.

These are called *Gratiæ gratum facientes*, or χαρεῖτες: such, by which the Holy Ghost shapes the heart within, justifies, sanctifies a sinner, cleers the conscience toward God, and settles a welcome peace. In a word, such as makes a Gracious man.

Io.16.7. Ia.5.14. Luk.4.18. Eph.4.1. From these operations he is called παράκλητος { 1 An advocate. 2 A comforter. 3 An exhorter.

1 An advocate setling a ministery to pray and intercede for the people.

2 A comforter in devulging the comfortable news of the gospell, containing the promises of grace and pardon to the comfortles.

3 An exalter to walke worthy of our calling.

The

The duryes that this Article binds us unto are.

1. That we acknowledge him by Faith to be the third person in the Trinity, proceeding from the Father and the Sonne. Ia. 1.17, 18.

2. That we expect all life, light, grace and holineſſe from him. Act. 2.38.

3. By repentance, and Contrition to have a heart prepared to receive the Holy Ghoſt.

4. To pray to God to beſtow upon us his gifts and graces *Pſa.* 51.10.11. That may prevent, excite, and aſſiſt us in our Chriſtian profeſſion. Act. 10.44. Act. 16 14. Heb. 13.17. 1. Cor. 11.28. Act. 2.38. 1. Cor. 5.

5. That we ſubmit to Gods ordinances, and expect Grace that way he is pleaſed to beſtow it: which is then done.

1. When we are diligent in his word. 1. Cor. 4. 1.2.
2. When we are obedient to the Paſtours ſet over us by the Holy Ghoſt. *In voce hominis, Tuba dei.* The goſpel is Gods trumpet at mans mouth.
3. When we receive the Sacraments, being the ordinary Conduits to convey Grace unto us.
4. When we ſubmit to the cenſures, or Diſcipline of the Church. Ephes. 6. 18.19. 2. Theſ 3.1. Luc. 11.13.

6. That we call upon God, that his ſpeciall Grace and aſſiſtance may go along with theſe his own Ordinances. Act. 1.4. Col. 3.16.

7. That we attend and wait for the approaches of the Spirit, whether the acceſſe be made by any outward or inward meanes.

1. If it be outward in the word or Sacraments, that we lay up the ſeed in our heart, and bring forth fruit with patience. Luc. 8.15. Act. 7.51.
2. If the Motion be more inward and ſecret, that then we reſiſt it not, Quench it not, nor grieve the Holy Spirit, whereby we are ſealed to the day of of redemption. *Ephe.* 4.30. 1. Theſ 5.19. Heb. 5.4. Ephes. 4.11. Rom. 10.15.

8. That Miniſters be carefull *to feed the flock over which the Holy Ghoſt hath made them Overſeers.* Act. 20.28. Ier. 33.

9. That no man intrude uppon any Adminiſtration, of

of the Spirit without a lawfull vocation, and abilities, and Gifts.

I beleeve the Holy Catholique Church. The Communion of Saints.

All the Articles before concerne God. Theſe that follow are about thoſe Men, that with true Faith and obedience worſhip God: Set forth here under the name of the Church, to whom alone the benifits following do belong, being the people whom Chriſt hath effectually Redeemed, and the Holy Ghoſt hath Sanctified.

Eph. 5. 25. 26. 27.

1. *The Church.*

The Subject is here the Church, in the Greeke ἐκκλησία from ἐκ out or from, and καλέω, to call: So that the word hereſignifies not a building, or houſe to which Chriſtians repaire to performe in common, Divine and religious dutyes. But it ſignifies the people themſelves, whom Κύριος (the word whence kirke or Church is derived) the Lord hath cald out of the world, to be his peculiar people, over whom he challengeth τὸ κύριος a Soveraign authority: and who again out of the contemplation of his Soveraign, power and dominion, are wel content to do him homage, and obey his laws and ordinances.

Rom. 9. 25. 26.

This Church hath here two Attributes { 1. Holy 2. Catholique

1 Cor. 12, 13 & 4, 27.

1. *Catholique.*

Καθολικὴ ſignifies univerſall: and under it the amplitude and largeneſſe of the Church is comprehended, it being extended to all places, and all perſons. Formerly the Jews only were his people, but now the partition wall is broken down and all nations, and all perſons in all nations have a capacity to be of the Church of Chriſt. *Pſa.* 2. 8. *Iſ.* 2. 2. *Act.* 10. 35. *Pſa.* 72. 8. *Dan.* 2. 34.

Ephe. 4. 4.

1. This Church is but one, as it is in the *Nicene* Creed. One Body, knit together by one Spirit, under one head. There is but one Lord, one Spirit, one faith, one Baptiſm,

Inwardly

Inwardly then and eſſentially it is but one, but outwardly and externally you may ſay there be many Churches, either National, or Congregationall; who are bound to retaine one Faith: but may differ in Rites and ceremonies. Act.20. Act.15.3.4.

2. Farther yet in reſpect of the different ſtate and condition this one Church is diſtinguiſhed into the { Triumphant / Militant. Rev.7.14.16, & 6 9.

1. The Triumphant Church is that bleſſed company of Martyrs and Saints, whoſe warfare is finiſhed, and are entred into their *Maſters joy*. Heb.12.23,

2. The Church Militant is the Society of thoſe Chriſtians, who being diſperſed over the world, are allwayes in armes, and warr and fight againſt Chriſts, and their own ſpirituall enemies, and are only in expectation of their Crown and triumph. *Rev*.1.9.& 12.11.2.*Tim*.4.7.8.

Now this Church Militant conſiſts of two ſorts of people, either of profeſſours, or true beleevers. For which reaſon it is compared to a *Nett*. *Mat*.13. To a *field*. To a *barn floore* To *ten Virgins* whereof 5 were *wiſe*, and 5 *fooliſh*. *Mat*.15. Matt.3, Matt.18.17.

1. Profeſſours are ſuch, who profeſſe the Name of Chriſt and are called Chriſtians, who yet may be for manners, profane: for worſhip, unſound and hypocrits: for doctrine Heritiques: for communion Schiſmatiques: All theſe belong to Chriſts VisibleBodie. Matt. 13.24. Luc.3.14. 2 Tim.2.19.

2. True beleevers, who are truly and inwardly ſuch as they ſeeme and are called: For manners, pure and Holy: for worſhip ſound and ſyncere: for Doctrine Orthodox: in Communion united. All theſe are univocall parts of Chriſts Myſticall Body. Rom.11.4.

Farther both theſe conſidered togerher make a Viſible Church. For outward profeſſours are the Object of the eye. Seene it is & ſeen erer it ſhall be, who they are that call themſelves Chriſtians. But who they are that in Truth and Sincerity profeſſe Chriſt, that truly repent, and

beleeve the Gospel: that are of the number of the elect, and shall be really saved, this we see not. And in this respect we call the Church Invisible.

3. To beleeve the Catholique Church then, is to Beleeve that there is a society of Christians dispersed into all quarters of the world, who are united under Christ their head, formalized and moved by his Spirit: matriculated by Baptisme: nourished by the word and Supper of the Lord: ruled and continued under Bishops and Pastours lawfully called to these Offices, who succeed those upon whom the Holy Ghost came downe, and have the power of the keyes, commited to them, for administration of doctrine and discipline. And who are bound to preach the word, to pray with, and intercede for the people, to administer the Sacraments, to ordaine ministers, and to use the Church Censures. *Mar.*16.15.16. *Mat.*28.19.20. 1.*Cor.*4.19.20.21.

Act.10.34.35. Matt.25.31. 32. Ephe.4.15.16. 1 Cor.12.3. & 13. 1.Pet.2.2. Io.6 53 54.55. Ephes.4.11. 2 Pet.2 3. Act.5 8.9. 1 Cor.2.4. 1 Tim.4.2. Ioel.2 17. Tit.1.5.

2. *Holy.*

That is the second Attribute. And so the Church is notwithstanding all the wrincles and spotts found in it; Because.

1. The head of the Church Christ Jesus is Holy, that knew no sin, that did no sin, and therefore the Corps united to such a head may welbe esteemed Holy: shee hath *washed her robes in the blood of the lambe.*

Is.28.16. Ephes.5.26. 27. Revel.7.14. 1 Pet.2.9. Ephes.2.4.

2. Of the real infusions of Holinesse, and gifts of Grace that proceedes from the Holy spirit, which animates the parts. *Quæ partes sunt, tribuuntur recte toti secundum illam partem*, what belongs to a part only, may justly be attributed to the whole in respect to that part.

1 Thes.4.3. Ps.19.7.8. Is.1.27. Rom.7.12.

3. All her administrations and powers are ordained to produce holinesse. The religion she professeth is an Holy religion: the law Holy just and good.

4. For that actual and inherent Holynesse, that is in the lives of the true professours. *You are washed*

you

you are ſanctified. 1. Cor. 6. 11. They are borne a- Epheſ. 4. 24.
gain, new creatures a reformed people. 2 Cor. 5. 16.
2 Pet. 1. 4.

Though then the Church cannot be ſaid to be *ἀναμάρτητος* ſpotleſſe, without ſinne or Holy, becauſe Originall 1 Io. 1. 8.
Sinne, though it be waſhed away in Baptiſme as touching Rom. 3 23,
the guilt, yet in act and roote remains: Yet Holy ſhe may Rom. 7. 17.
well be ſaid to be, having obtained the Grace of juſtifica- 20, 21.
tion and regeneration. Heb. 12. 1.

1. For the Holineſſe of Chriſt the head is imputed to Heb. 7. 16. 17.
it. 1. *Cor.* 1, 30. Heb. 10. 2. 21
2. And ſhe again follows endeavours and ſtudies to be to the end.
Holy (though in much imperfection) by the grace of the Holy Spirit which is given to her. *Rev.* 22. 11. 1 *Jo.* 3. 3.

The influence this Article hath uppon our practiſeis.

1. That we break not into partyes, factions, ſchiſmes, hereſies.
2. That we preſerve unity, charity, and brotherly love. 1 Cor. 1. 10.
Act. 2. 46. 1 Cor. 11. 17.
3. That we be obedient to the Church, and thoſe that Ephe. 4. 3.
have the overſight of us in every particular and *Nationall* Heb. 13. 17.
Church.
4. That we follow after Holines, labour and contend for increaſe of grace, and all other duties of Chriſtian purity, God is our father, the Church our mother, both are Heb. 12. 14.
holy therefore we muſt be holy children. *Levit.* 20. 7. *Gal.* Phil. 3. 13.
4. 26. 1 *Pet.* 1. 13. Heb. 13. 21.

2 *The Communion of Saints.*

Saints, is a word of that large extent, that it takes in Act. 5. 9.
them that are glorified in heaven, and thoſe who are in Rom. 1, 7.
ſome degree ſanctified on earth. 1 *Cor.* 1. 2. Betwixt theſe there is a communion, which is *Communis unio*, of which the Apoſtle *Eph.* 4. 4. gives us 7 heads, in which the communion of Saints doth conſiſt reſpectively.

1. One body, meaning the myſticall body of Chriſt, the Catholick Church, to which all Saints are united. In that body then they communicate.

2. One Spirit that animates them, of which all living members of the body participate. In that ſpirit they then communicate alſo.

3. One hope of our calling: for all are called to the communion of Chriſt, and to eternall life. 1 *Cor.*1.26,27. In the calling and end they communicate.

4. One Lord, not only by right of Creation, but Redemption. They then communicate in all the Relation, and muſt be this Lords ſervants.

Jude 4.

5. One Faith, one and the ſame Religion, one and the ſame profeſſion, and in this *common faith, once given to the Saints*, they communicate.

6. One Baptiſm, and in this they communicate alſo: for all were Baptiſed in the name of the Father, Sonne, and Holy Ghoſt.

7 One God, and father: One God whom they ſerve, and one father whoſe children they are, and in him they have a common intereſt.

Theſe are the moſt eſſentiall and internall Characters in which the communion of Saints doth conſiſt, but yet another more externall there is, by which they may be more evidently knowne to be of this communion, and that is their outward communication for κοινωνία which we tranſlate communion, doth often alſo ſignifie communication. *Heb.*13.16. *Rom.*15.26. 2 *Cor.*8.4. 2 *Cor.* 9.13. 1 *Tim.*6.18. In which places to communicate is to give, impart, to diſtribute, to make another partaker of any gift, beneficence, liberality. Which for the object may have the ſoule or the body. So that the communion or rather communication of Saints reſpects, a liberality both ſpirituall and corporall.

2 Tim.4. 2.5. 2 Tim.3.16,17.

1 Spiritually we communicate to others. When in charity and piety we communicate to mens ſoules advice, counſell, reprehenſion, pray for them, or with them, adminiſter to them the Sacraments, uſe the cenſures of the Church, in a word any way apply unto them the means left in the Church to promote their Salvation.

2 Corporally we do them good, when we communicate

cate to the bodily indigencies of the poore Saints, as their neceſſities require. This done. *Act.*2.45. Commanded. *Rom.*15,26. 1 *Cor.*16.1,2. 2 *Cor.*8.12.

The meaning therefore of this part of the Creed, is that the Saints have in common, one God, one Chriſt, one Spirit, one Lord, one faith, one Baptiſm, one hope: And that they communicate in all duties of charity, and piety.

The Duties from hence are.

1. That we breake none of theſe bonds of unity, and make not a Monopolie of that which is in common. Ephe.4.3. Heb.10.25.

2. That we be charitable and liberall and communicate to the neceſſities of the Saints. Heb.13.16. Gal.6.10.

3. That we adviſe, counſel, exhort, edify reproove, do every ſpirituall office one to another that may promote any mans Salvation, as our place and vocation requires. 2 Tim.4.2. Heb 3.13. Epheſ.4 29.

4. That we pray with and for one another. He that ſeparates, and hath not charity enough to joyne in prayer with other Chriſtians: or is ſo proud and malicious, that he will not pray for other Chriſtians, nay for all men, is not of Chriſts mind, that pray'd for his perſecutours. Gal.5.13 Acts 20.36. Acts 4.24. 1 Tim.2.1,2. Numb.16. Mat.6.14. Iſa 53.12.

5. That we praiſe God with and for one another. Luke 13.34.

6. That we imitate the Saints in heaven, that praiſe God, and *pray in generall* for the militant Church on earth for it cannot be concieved, that they being united to the Saints on earth in charity, (which muſt needs be heightned by their glorification, and the beatificall viſion) will omit this eſpeciall teſtimony of charitie. Pſal.122.1. Rom.1.8. *Mortons appeale* 1,2.12 *ſect.*1. 1 Cor.13. Rev.6.10.

7. That we pray for the conſummation of all things when the Saints in heaven with the Saints on earth ſhall be made perfect. *Heb.*11.40. 2 *Tim.*1.18.

8. That we delight in the ſociety of Saints. *Pſal.* 16.3. and renounce all fellowſhip with ſinne and ſinners. 2 *Cor.* 6.17.

9. That we beare one anothers burdens, infirmities. *Gal.*6.12. *Rejoyce with thoſe that rejoice, weepe with thoſe that weepe.* Rom.12.15.

10. *That no man lay a ſtumbling block, or an occaſion to fall, in his brothers way.* Rom. 14.13. That is that we beware of Scandalizing our brother.

Remiſſion of ſins.

This Article of remiſſion of ſins doth very aptly follow the Catholick Church, and communion of Saints, in that none ſhall have their ſins remitted, but thoſe who are in the communion of the Church. Chriſt Jeſus *ſhall ſave his people from their ſins.* Mat. 1.21. We read. *Iſ.* 33.24. of ſins to be remitted: but to whom? To them that dwell in *Her*, that is the Church. And *Zach.* 13.1. A propheſie there is, that *a fountaine* ſhould be *opened for ſin and uncleanneſſe*; but it is reſtrained to the houſe of *David* and the inhabitants of *Heruſalem*.

1 John 3,4 Every ſin is a tranſgreſſion of the law, ἀνομία. The law was firſt broken by *Adam*, and by him ſin entred into the world, and death by ſin. *Rom.* 5.12. And ſo death paſſed upon all men, for that all have ſinned, being in his loins which is originall ſin. This law was and is called the law of *Nature*, which God firſt wrot in the heart, then in two Tables of ſtone. And of this there is made a ſecond breach by all mankinde Actually in thought, word, and deed, Numb. 15.27. 30. ſometimes weakly from infirmity, ſometimes unwittingly from ignorance, ſometimes wilfully out of perverſneſſe Pſal. 19 13,14. and ſometimes preſumptuouſly out of pride and malice. Mat. 5. 21,22. Theſe are committed againſt God, againſt man, once or, often, diſhonour or hurt more or leſſe: So that from the cauſe from whence they riſe, and frequency of the Act, and the object againſt whom committed, or the wrong Ja. 4.17. or damage ariſing from them, (whether a duty be omitted, or an offence committed) they recieve their denomination, and are called greater and leſſer ſinnes. But Mat. 25.42, Jo. 19.11. ſinnes they are howſoever, being tranſgreſſions of the law.

Upon this breach of the law there ariſeth a Guilt, and upon the Guilt, an obligation to puniſhment, for *qui tenetur crimine, tenetur etiam pœnâ*. For the firſt, the crime: all men are attached, for all have ſinned. *Rom.* 3.23. And

are

are in the ſtate of Captives, and priſoners, and bound to anſwer for their miſdoeings at the great and fearfull Tribunall. Luke 4.18.

Non factum at this bar no man can plead, or ſhould he: the accuſer of the brethren, and his owne conſcience would ariſe and plead againſt him, *and if our heart condemne us God is greater than our heart and knows all things.* 1. Jo.3.20. Hitherto then *Tenetur*, he is held and convicted Guilty.

2. But yet full ſatisfaction he may plead. The obedience of the ſon of God both active and paſſive. Active in keeping and fulfilling every tittle of the law, and paſſive in ſuffering the wrath of God due for the breach of the law, out of which obedience ariſeth that actuall juſtice in Chriſt: that being imputed to us, in reſpect of that relation in which we ſtand unto Chriſt (he and all his elect being taken for one body) God doth releaſe, acquit, and diſcharge the guilty priſoner. Rom.4.25. 1 Peter 2 22, 23,24. Iſa 53.5,6. 1 Cor.12.12. 1 John.1.7. 2 Cor.1.21.

For upon this plea the judge is pleaſed to remove out of his Court of juſtice, and ſit downe in his ſeate of mercy, and there pronounce a ſentence of Abſolution, in ſtead of the ſentence of condemnation, acknowledging the plea to be juſt, which the faithfull and penitent ſinner puts in: *viz.* That his only Son *blotted out the hand writting of ordinances that was againſt us*, which was contrary to us, and tooke it out of the way, nayling it to his Croſſe. *Col.* 2.14.

1. He ſate downe Iſay in the Court of mercy, when he pronounced this ſentence of Abſolution or Remiſſion, becauſe it proceeded δωρεὰν, freely: freely from his grace. *Rom.*3.24. Now δωρεὰν ſignifies ſuch a gift or grace, *quæ cauſam juris antecedentem non habit.* Thus it is uſed, *Pſal.*34. 19. And in this ſence applyed to Chriſt. *Jo.*15.25. ἐμίσησάν με δωρεάν. They hated me without a cauſe.

And what cauſe did we give God to love us, or Chriſt to die for us? what reaſon could there be on our part, of Gods εὐδοκίας good pleaſure, or his ſons φιλανθρωπίας love to mankind? We are all ſuch as St. *Paul* deſcribs us. *Rom.* 5. *With-*

5. *Without ſtrength, ungodly, ſinners, enemies*; and doth not God commend his love, that while we were ſuch, Chriſt died for us? *verſ.*8. It is then *of grace and mercy* Chriſt is given to us. *Epheſ.*2.4,5.

2. Beſides it was another part of grace and mercy to accept of the ſatisfaction of another perſon for us, to puniſh him, and let us goe. In common juſtice *the ſoul that ſins muſt die*, but here the ſoul that ſins is ſet at libertie, and the perſon that never ſin'd is put to death.

Ezech.18

Conſider then the caſe betwixt the perſon of the Father, and the Son, and no man dare call it a free Remiſſion, for the purchaſe was deare, and the price ineſtimable: But whatſoever it coſt Chriſt, it coſt us nothing, and ſo it is freely of grace from Chriſt.

2. And to us it is freely grace from God the father to a ſentence, I ſaid, from his mercy ſeate, not becauſe he acquits us, and remits our ſin without a full ſatisfaction to his juſtice, or accepts that for perfect righteouſnes, which is not perfect; but becauſe when he might have exacted the uttermoſt farthing of us, the principall debters, he recieves the full at the hands of a Surety, and that Suretie his owne deare Son, who had never offended or diſpleaſed him. *Mat.*3.17.

Iſa 53.6.
Heb.10 14.
1Io.2.1,2.

But here it muſt not be forgotten, that upon the pronouncing this gratious ſentence of Abſolution and Remiſſion he covenants with all that he abſolves for new Obedience that they *ſerve him in Righteouſnes and Holines*, Luke 1.71. That they become *new creatures, put off the old man, and put on the new*. Deny *ungodlines and worldly luſts* and live *righteouſly, and ſoberly, and godl'ly in this preſent world*. This we call ſanctification which muſt inhere in us, and be perfect though not in degrees, yet in parts, which he hath promiſed to accept, and will remit the imperfection for Chriſts ſake.

Rom.6.
Eph 4.22,23,24.
Titus 2.12.
2 Cor.4.16.
1 Cor.13.12,11.
Epheſ.4.14.
2 Peter 2.2.
Heb.8.12.

Remiſſion then of ſin imports two things.

1. A freedome and diſcharge from the law of ſin.
2. A freedome and diſcharge from the law of death.

For

For in ſin there is, as appears. *Rom.* 8. 2. a double law or power. 1 A law *dominandi* of domineering. 2 A law *damnandi* of condemning. But to thoſe who are in Chriſt both theſe laws are made voide, made null, and quite abrogated.

1. The law of ſinne by which it commands and domineers is caſheird, for no regenerate man obeys it in the luſt thereof. Rom. 13, 14. Gal. 5. 16. 1 Peter 2. 11. 1 Cor. 15. 55.

2. The law of death by which ſin damned and condemned is now of none effect, for by Chriſt the ſting of death is taken out. Both which the Apoſtle puctually & comfortably hath thus expreſſed. *Rom.* 8. 1, 2. *There is no condemnation to thoſe which are in Chriſt Jeſus, who live not after the fleſh, but after the Spirit. For the law of the Spirit of life which is in Chriſt, hath freed them from the law of ſin and death. And upon it he ſings his ἐπινίκιον* or ſong of Triumph. *verſ.* 33. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth Who is he that condemneth? It is Chriſt died, yea or that rather is riſen againe, who is even at the right hand of God, who alſo makes interceſſion for us.*

To beleeve then the Remiſſion of ſins, is to beleeve thoſe two great fundamentall doctrins of juſtification and ſanctification. Which in briefe is this.

1. That God graciouſly and freely, without any merit or deſert on our part, gave his Son to die for the world. Rom. 3. 24.

2. That for his meritorious death and paſſion he remits the fault, abſolves from the Guilt, and acquits from puniſhment all penitent, and beleeving ſinners. 2 Cor. 5. 19.

3. That imputing to them the obedience of his owne ſonne & his righteouſneſſe accompts them juſt in hisſight. Act. 2. 38. 2 Cor. 5. 21. Phil. 3. 9.

4. That all who are juſtified, and thus acquitted, have holineſſe in ſome degree according to the condition of this life inherent in them. Which, though it cannot wholy diſcharge from ſinne, yet it frees from the dominion of ſin, ſo that no juſtified perſon yeelds himſelf a ſlave and a vaſſall to ſin, but reſiſts its commands, mortifies, crucifies it, and maks it die dayly. He that hath this hope purifies himſelfe. 1 *Jo.* 3. 3. 2 Cor. 7. 1. Rom. 8. 5, 6. Col. 3. 5. Rom. 6. 5, 6. 2 Cor. 5. 17.

2 Cor. 5. 18. And that of this Article we might have the greater ſecurity; God hath committed to his Miniſters the word of reconciliation, to effect which, all, that he hath left in their hand and power, eſpecially tends.

1. His word he hath committed unto them, and that hath a cleanſing power. *Now you are clean, by the Word I have ſpoken unto you.* Preach they muſt, and the main part Jo. 15. 3. of their doctrine is repentance, and remiſſion of ſin, *Luke* 24. 47.

2. They are to pray *ex officio*, and one part of their prayer is interceſſion. To ſtand betwixt the Temple and Numb. 16. 46. Altar, and cry, *Spare thy people, O Lord, ſpare thy people.* Numb. 25. 11. Joel. 2. 17. *Aaron, Phinehez*, ſtood in the gap, and made Pſal. 106. 30. atonement: and the Presbyters are to be called to pray over the ſick perſon, that the ſin he hath committed, may be forgiven. *Ia.* 5. 14.

3. Come to the Sacraments, of which they are the Miniſters. Two they are, and both have Remiſſion of ſinnes annexed to them, that is the Grace aſſured by theſe ſeals. *Go and baptize all Nations for Remiſſion of ſins*, that's the pro- Acts 2. 38. miſe made to Baptiſme: *This is my blood of the New* Matth. 26. 28. *Teſtament ſhed for you, and for many for the Remiſſion of ſins*: that's the grace of the Euchariſt.

4. Laſtly, to the Prieſts hand he hath delivered a key and the uſe of it is for the detention and Remiſſion of ſin, *Whoſe ſins you remit, they are remitted.* Jo. 20. 23.

Caſt but up all this, and you ſhall ſee to what it will amount. The totall will ſet forth unto us the infinite juſtice and mercy of God about ſin. His juſtice that would not pardon a ſinner without ſatisfaction firſt made. His mercy and readineſſe yet to grant a pardon, that he would give his Son to purchaſe a Remiſſion for us; And that to paſſe over the ſecurity to us, he hath left us his word to publiſh his will about it, inſtituted Sacraments to ſeal it, ordained us Prieſts, and left keyes in their hands, to adminiſter it. That ſo by the words dropt from their lips, by the prayers offered by their devout and charitable hearts, by the Sacraments conſecrated by their hands, by the

of sinne, might be made known, obtained, called, and delivered over to sinners.

The practical part of this Article.

1. To be thankful to God for our pardon. Rom.7.24,25.

2. To give him the sole glory of the purchase: acknowledging it to be his meer mercy to send his Sonne for that end. Rev.5.8,9,10.

3. Never to forget this mercy, that would while we were yet sinners, offer us pardon and Grace. Psal.137.5,6. Rom.5.10,11.

4. To set our selves seriously to perform the condition, on which Remission is promised and purchased for us, without which our pardon can never be secured to us. Rev.2.5. Acts 13.48.

5. To continue in good hope and never despaire, that if we do our part, God will not fail to do his. Jo.14.1,2.

6. To pray to God daily for Mercy, and Remission. Matth.6.12.

7. Highly to esteem all those wayes and means, which God hath ordained in his Church to convey this pardon and Remission to us. Phil.2.9. Phil.4.8. Mat.13.44,45,46.

I believe the *Resurrection of the Body.*

Resurrectio mortuorum, fiducia Christianorum. The resurrection of the dead was the hope of the fathers, and is the expectation of Christians: *for if the dead rise not, we are of all men most miserable, our faith is vain, our preaching is vaine.* Tertull. 1 Cor.15.17,18,19.

We in this Article then confesse that there shall be a future restauration, or rising again of this same flesh of ours out of the grave, which being arrested by death, was laid up in that prison; so that all the dead are prisoners of hope, that a day of delivery will come, when their bodies, secured in their tombs, shall be set free from this bondage of corruption.

1. The time when this shall be done is at the last day, when the Lord himself *shall descend from heaven with a shout, and with the voice of the Archangel, and with the Trumpet of God, and the dead in Christ shall rise first.* 1 Thes.4.4.16.

2. This is an Act of power, for it ſhall be done by the power of God and of Chriſt.

1. As it proceeds from the power of God, ſo it ſhall have its effect upon all men, good and bad alike, for all muſt *appear, and receive according to what they have done in their body, whether good or bad.* Ez. 37. The dry bones came againe together, and lived againe, but it was the power of Gods Spirit that did it; and the Apoſtle making mention of this act, *Phil.*3.21. referres it meerly to this cauſe. God ſhall do by that ἐνέργεια that mighty working whereby he is able to ſubdue all things to himſelfe.

2. But as it proceeds from Chriſt, or the Spirit of Chriſt: ſo it ſhall have its effect upon the body of the Saints only. They are in Chriſt, as in their head, and the Spirit of Chriſt is in them, as members of his body, and by this power they ſhall riſe and live. This is that the Apoſtle teacheth, *Rom.*8.12. *If the Spirit of him, who raiſed up Ieſus from the dead dwell in you, he alſo ſhall quicken your mortal bodies.* Obſerve, that the Apoſtle ſaith, ſhall raiſe, for the wicked, nill they will they, ſhall be raiſed, but not by the Spirit of God that dwells in them: It is an act of meer power, not of Grace; But of thoſe in whom the Spirit of Chriſt dwells, he ſpeaks otherwiſe. Their mortal bodies ſhall be quickened. There needs only ſome power to ſtirre, and excite the vital part; which, though dull and ſluggiſh, yet remaines in them, as it is in trees that have their ſap in the root in the depth of winter, and being quickened, warm'd by the heat of the Sun in the ſpring becomes active, and ſhoots up into the branches: So alſo this ſeed
1 Cor.15.45. or principal of life that dwells in the bodies of the Saints, even when they lie in the heart of the earth, being called up by the power of God, ſhall kindly and ſweetly diſpoſe them toward their reſurrection. Whereas then all may be ſaid properly to be raiſed, the Saints in a peculiar ſenſe are ſaid to be Quickened, as having a kind of Energie preſerved in their mortal bodies by the Spirit of Jeſus, Quickning being the reduction of that to life, that hath life in it.

3. And

3. And as it is an Act of power, and muſt be, for *à privatione totali ad habitum non datur regreſſus*: ſo it is an act of Juſtice alſo, that the ſame body ariſe and no other, that ſo that individual body which is a Co-partner in ſin may be puniſhed, and that which doth partake in righteous actions and ſufferings, may be rewarded.

The ſame body, I ſay, ſhall ariſe. The ſame for ſubſtance but not for Qualities, for freed it ſhall be not onely from ſin, but from all defects, *ad Naturam non ad injuriam reddimur*. Diſeaſes, blindneſſe, lameneſſe, mutilation, &c. ſhall be taken away; and moſt likely it is, that man ſhall be reſtored to that integrity and perfection, in which the body of *Adam* was firſt created. Job 19. 1 Cor. 15. *Tertull.*

4. In one word it ſhall be a *Spiritual body*, 1 *Cor.* 15. 43. not moved by a natural principle, but by the Spirit of God, which ſpiritually conſiſts in this, as Divines have taught. *Pet Mart. in Reg 2. cap. 6. & Schoaſt.*

1. Immortality. Death ſhall be no more. *This mortal muſt put on immortality*, 1 *Cor.* 15. 53. and of this the reaſon given is this, when reward and puniſhment is eternal, the ſubject of theſe muſt be eternal and perpetual alſo.

2. Glory, ſplendour, brightneſſe, or clarity. They *ſhall ſhine as the Sun*, *Matth.* 13. 43. Be like our Savours body, *Phil.* 3. 21. *He ſhall change our vile body, that it may be like his glorious Body*, and what the quality of that is, was ſhewed in his Transfiguration, when *his face did ſhine as the Sun, and his raiment was white as the light*, Mat. 17. 2.

3. Agility, nimbleneſſe, quickneſſe. No motion quicker. *They* ſhall *follow the Lamb whereſoever he goeth*, which motion in him being very ſpeedy, the motion of their bodies muſt needs be very ſpeedy alſo, ſo that no gravity or ponderoſity of the fleſh ſhall be able to retard them. In the book of *Wiſdom*, it is thus expreſſed. *Wiſd.* 3. 7. *They ſhall run too and fro, as ſparkes among the ſtubble.* From Chriſts Body when he walked on the waters, and when he did aſcend to heaven, as it is conceived all heavineſſe was removed, as it ſhall be in the Saints of God at the laſt day, when they ſhall meet the Lord in the aire. Rev. 14. 4. 1 Theſ. 4. 17.

griefes, nor passions, shall molest them, or disturb them. *It is sowne in corruption, it is raised in incorruption.* As for those passions, and senses, which perfect the nature of man, and helps it, no way hurt it. These shall remain after the resurrection, but so ordered and regulated, that man from them shall receive no prejudice.

5. Subtilty, which is not so to be understood, as if the bodies of the Saints should be turned into an airy body, but all grossenesse and feculency shall be transparent as the Sun, and shall as neer come unto the nature of a Spirit, as it is possible for a body; *It is sown a natural, but it shall be raised a spiritual Body.* 1 Cor. 15. 43

The Practical part.

2 Cor. 6. 16, 17. 1 Cor. 3. 16, 17. 1. To keep our bodies in a rising condition, not polluting these Temples of the holy Ghost, with sloth, drunkennesse, lust, or spot of sin, but in all purity and sobriety to prepare them for this heavenly condition, which we expect.

1 Cor. 9. 27. 2. That since they shall be spiritual, we inure them to the directions of the Spirit, and make them tame, and tractable to comply with it.

3. That we comfort our selves in our death, and in the departure of our friends, with what is written, *Iob.* 19. 25. 1 *Thes.* 4. *a* 13. to the end.

4. That we suffer patiently even to death, for if we *suffer with* and for *him*, we *shall reign with him*, Rom. 8. 17. Job 49. 27.

Rev. 21. 20. Heb. 11. 40. 5. That we pray to God for the consummation of all things, that they, whose soules are at rest, may have their bodies joyned to their soules, that they with us, and we with them may be perfect.

1 Thes. 3. 6. 13. 6. That we be thankful to God for this revelation and promise, which was unknown to the heathen, and being preached unto them, seemed ridiculous. *Acts* 17. 18. and 32.

And

And the life everlasting.

All, good and bad must receive their bodies again and rise: But the condition of good and bad is not the same. For *they that have done evil, shall rise to the resurrection of judgment* or damnation: But *they that have done good unto the resurrection of life.* Jo. 5. 24, 25. 29. Rev. 20. 12, 13.

In this clause is set forth unto us the happy state of those that die in the Lord, who after this life, shall have everlasting life.

Our life in this world is soured with two conditions. 1. It is short, momentany, finite. 2. It is full of misery, trouble, sorrow, care, anxiety: so that it cannot be rightly called *vita vitalis*, because *non est vivere, sed valere vita.* Upon which ground we call the life of damned spirits a death. Because though they live, and live for ever, yet they live not well, they live in pain and sorrow. That life which is reserved for Gods servants, is free from both these inconveniences.

1. For it is everlasting, an infinite, endlesse estate, and then, nor short, nor momentary, *Io.* 3, 16. *Io.* 5. 11. 1 *Pet.* 1. 4. Mat. 25. 30. Rev. 14. 13. Psal. 16. 11.
2. And it is properly a life, a life of joy, a life of rest, content, peace, blisse, felicity. Psal. 17 15. Matth. 5.

And this felicity is in Scripture set out unto us two wayes.

1. Negatively, or privatively, *Rev.* 7. 16. They shall hunger and thirst no more, neither shall the Sun give light to them, or any heat, *Psal.* 4. 21. *God shall wipe all tears from their eyes*, and there shall be no more death, nor sorrow, nor crying, nor pain. *No more curse*, Rev. 22. 3. *No night then*, *verse* 5. Any thing that might abate, allay, or retard their happinesse, shall be removed. ἀφαί, *By removing of evill.*
2. Affirmatively or positively, which felicity is of two kindes. θέσι, *By position or setling us in all good.*
   1. Essential, that consists in the vision of God, 1 *Cor.* 13. 12. who being the fountain of perfection,

on,

on, must necessarily from him receive all perfection.

1 Cor. 2. 9. Is. 64. 4. 2. Accessory, joy, security, rest, honour, and those happinesses before mentioned, to glorified bodies. In a word, that which *eye hath not seen, nor eare hath heard, neither hath it entred into the heart of man to conceive*, that God hath prepared for them that love him.

The Practical part.

2 Cor. 5. Phil. 3. Rom. 8. 18. 1. That we weigh and ponder these two estates together, this life, and that we hope for in heaven: the shortnesse of this, and the continuance of that: the trouble of this, and the rest in that: And therefore we never forfeit that eternal blisse, or incurre the danger of eternal woe, for any transitory joy, honour, gain, ease: No not to enjoy that happinesse, we refuse not the Crosse it self.

Heb. 12. 1, 2. 2. *Momentum est hoc unde pendet Æternitas.* True it is that this life is but a moment, but yet such a moment, that our eternal well-being receives its rise and first motion from it. *This day*, saith our Saviour to *Zacheus, is salvation come to this house.* Luke 19. 9. This day, *i. e.* that very day, when *Zacheus* became a convert. Wisdom then it will be so to improve every moment of this present life, that it may be a foundation for eternity.

The end of the Explication of the CREED.

THE

THE SECOND PART OF THE Church-Catechiſme,

The ten COMMANDEMENTS.

And the Expoſition of them;

In which is taught the duty of Obedience, to God and to Man.

YOu ſay your Godfathers and Godmothers did promiſe for you in your Baptiſme, that you ſhould keep Gods commandements.

Tell me how many there be.

Anſw. *Ten.* Which for this reaſon is called the Decalogue, or ten words. And the Breviate of theſe ten in the Goſpel is, Love. *Thou ſhalt love the Lord thy God and thy neighbour as thy ſelfe.* Luke 10. 27. *Love* is a debt, and it *is the fulfilling of the Law.* Rom 13. 8, 10.

This law is ſometimes called the law of Nature, ſometimes the moral law, and ſometimes the law of *Moſes.*

1. It is called the law of Nature, becauſe the good or evill actions commanded or prohibited in it, may be re- Rom. 2. 14, 15.

ſolved into ſome dictates or principles of natural reaſon, imprinted in mans heart at the Creation.

Dr: Franciſc. White, de Sab. pag. 29. 30.

1. The commands of the firſt Table require fidelity, reverence, honour, worſhip to be rendred to the Almighty God: and they forbid idolatry, ſuperſtition, blaſphemy, prophaneneſſe. Now all theſe duties are grounded, and may be reſolved into ſome dictates and principles of reaſon, and therefore we may well call the law, that regulateth theſe actions, Naturall.

For becauſe the true and everliving God, is the ſupreme Lord and Governour of the whole world, and of man in particular; and becauſe man hath his being, his power, his preſervation, his well-being and happineſſe from him: And further yet, becauſe man is in ſuch manner ſubject to God, as that this great Lord and King hath abſolute power over him, ſo that he can ſave and deſtroy him, reward and puniſh him, according to his own will and good pleaſure:

Upon theſe grounds and reaſons it is moſt juſt, ſafe, and beneficial, according to the rule of Natural underſtanding, that man, being Gods creature, ſubject, ſervant: do render unto his ſupreme Lord, Protector, Creator, Governour: fidelity, ſervice, fear, reverence, obedience, love.

2. The duties of the ſecond Table are as eaſily reſolved into principles drawn from Nature and reaſon, which is this, do as you would be done by. Being a ſuperiour, you expect to be honour'd, not diſhonour'd. Therefore Honour, and do not diſhonour a ſuperiour. Wrong'd no man would be in his life, in his wife, in his goods, or good name, therefore in theſe, ſaith reaſon, wrong not another. Covet not thy neighbours wife, goods, &c. becauſe thou thy ſelf art offended, if another man ſhould covet thine. Evident then it is, *Eadem Dei & naturæ vox*, that the voice of God and nature in theſe things is the ſame, *Rom.* 2. 14.

2. It is called the moral law, becauſe it belongs *ad mores*, being a juſt rule or meaſure impoſed by God, directing and binding to the obedience of things holy, honeſt, and

and juſt, *Rom.*7.12. It teacheth us to live *righteouſly, ſoberly, godlily in this preſent world*, and to avoyd all ill manners that are contrary to theſe.

3. It is called the law of *Moſes*, becauſe that *Moſes*, after the firſt Tables, in which they were written by Gods own finger, were broken by him, *Exod.*32.19, they were by Gods command by *Moſes* written again, and by him delivered to the children of *Iſrael*, for a perpetual and a ſtanding law. Exod.34.27, 28.

To be a perpetual and a ſtanding law I ſay: For though by Chriſt the curſe and malediction were taken away: for it hath no *power to condemn thoſe who are in Chriſt*, Rom. 3.19, and 8.1. and 33. Yet the obligation yet remaines; for Chriſt *came not to deſtroy the law, but to fill it up*. Matth. 5.17. and in the ſame Chapter impoſeth it. *But I ſay unto you &c.* And the Apoſtles eſtabliſh the law, 1 *Jo.*2.4. *Rom.* 12.7.14. and 3.31. and urge the law, as a rule for good and evill. 1 *Cor.*9.9. *Eph.*6.1. 1 *Cor.*14.21. *Ja:*2.8,9,11.

Queſt. What then doſt thou chiefly learn out of this law, or in theſe ten Commandements.

Anſw. *I learn two things.*

1. *My duty towards God.*
2. *My duty towards my neighbour.*

Queſt. How many Commandements teach you, your Duty to God?

Anſw. The four firſt Commandements, ſo that this firſt part of the law ſeems to me not unlike the river that went out of *Eden* to water Paradiſe, and from thence it was parted, and became into four heads.

1. The firſt teacheth us the duty we are to perform to God inwardly. From the heart to acknowledge him for God, our God, and to be but one God.
2. The ſecond ſets us a rule for our outward religious Adoration, that we fall down before him, and him alone as God. And abhorre the Adoration of all idols, and images.
3. The third directs our Tongue and Speech, that

we acknowledg his Name to be holy and reverent, and therefore take it not into our mouthes in vain.

4. The fourth commands us to set out a sufficient and convenient time to his service, especially to observe that day that is appointed to that purpose.

And the manner how these duties are to be performed, are with all the heart, all the soul, all the strength. *Luke* 10. 27. With the heart, that is freely and cordially, not out of coaction, or compulsion: with the soul, that is, understandingly; not ignorantly, and out of custom; with strength, that is, so far as we can, not lazily, remissely, coldly. Lastly, with all these, for God will have all, or none at all, he will admit of no co-partner, or corrival in his service.

Quest. How many Commandements teach you your duty to your Neighbour? that is, to any one that beares the face of a man?

Answ. The six last, called the second Table.

This neighbour is either a
- Superiour and your Duty to him, is enjoyned in the fifth command. Honour thy Father and Mother.
- Inferiour or equal; and he may not be wrong'd.
  1. In his own person. Com. 6.
  2. In his wives person. Com. 7
  3. In his goods. Com. 8.
  4. In his good Name. Com. 9.
  5. In purpose or intent, motion, or designe. Com. 10.

But before we come to interpret every one of these laws in particular, some general rules are necessary to be set down, which being understood and remembred, will give great light and ease to the interpretation of the whole; and they are these.

1. Such as the Law-giver is, such is his law, but he is a Spirit, and therefore the law is spiritual, and reacheth unto the powers of the soul, and chargeth the hearts and thoughts

Jo. 5. 23, 24. Mat. 22. 37.

thoughts with obedience, as well as the outward man. Humane lawes bind the hand and tongue: the divine, the heart. It chargeth the underſtanding to know every duty, the memory to retain every duty, the will to chooſe the better, and leave the worſe, the affections to love what God loves, and hate what he hates. Jo.19.7. Heb.10.16.

2. *Nullum præceptum conſiſtit in indiviſibili.* A great latitude then every precept hath, and though brief in words, is very large in Contents, far more being commanded, or forbid, than is named. For the extenſion of any command, obſerve

1. That every command is both affirmative and negative: under the affirmative all duties that can be reduced to that *præcept* are commanded, and all the breaches forbidden: and under the negative all the breaches are forbidden, and all the contrary duties commanded. Mat.5.21,&c. Mat.4.10. Epheſ.4.31, 32.

2. In any precept whenſoever a duty or a ſinne is commanded or forbidden, all the degrees of that ſin or duty, all the cauſes, antecedents, conſequents, circumſtances, occaſions, provocations, furtherances, are commanded or forbidden alſo. 1 Theſ 5.22. Mat.25.27,30.

3. That every Commandement is to receive interpretation from the end. For, *Finis dat amabilitatem, menſuram, ordinem mediis.* The end ſtirs up love, ſets a meaſure and order to the means; as, *Thou ſhalt not kill.* The end is for the preſervation of mans life, and the reſtraint of cruelty. Here then a man is bound to fly whatſoever ſhall hurt, and to do whatſoever may preſerve the life of man: and the like is to be ſaid of the reſt.

3. That the Negative bind, *ſemper & ad ſemper.* i. e. that oblige perpetually, and may upon no occaſion, and at no time be diſpenced with: as, *Thou ſhalt not kill. Thou ſhalt not ſteal*, &c. Alwayes, and in all places bind: for they are acts of ſin, and cannot in any time or place be well done. But the Affirmative bind not *ad ſemper*, to all times: but are to be performed readily, and with a willing mind at all houres and ſeaſons, when matter and circumſtances require them to be done. Thus thoſe com-

1 Thes. 5, 17. Phil 4.4. mands are to be understood, *Pray always, Give thanks always, Rejoice in the Lord always*, &c. that is habitually or in a ready disposition of mind and will, not absolutely always. For there is a time to labour, as well as to pray, and a time when God *will have mercy, and not sacrifice.*

Mat.9.13. Hos.6.6. 4. That most of the commands are given in a Negative form to put us in mind of our inclination to ill, that ought very greatly to be restrained, and first rooted out before we can be capable to doe good, *Cease from evill first, then learne to doe good.*

Is.1.16.17. 5. That they are given in the second person singular. *Thou* shalt have no other Gods &c. that no man shift of the command from himselfe, as if it concerned him not. For tis an usuall put off, that which is spoken to all, is esteemed as spoken to none.

6. That they are given in the future tense, as being not only given to them who then lived, but to all succeeding generations.

Deut.6,7. 7. That the five first have reasons added to them is. 1. That we may know that our owne reason is much darkned, and must be quickned before we shall doe our duty cordially to God, and our superiours. 2. That we know that God puts nothing upon us, but what is reasonable, and such, as if we hearken to reason, we shall judge fit to be done, 3. That these reasons drawen from rewards and punishments, are most powerfull.

8. But among all reasons, that prefix'd in the preface, *I am the Lord thy God* &c. must needs be most efficacious, and of largest influence. For he that shall truely lay that to heart, that it is God, his God that commands, cannot choose but be ready to obey.

The preface to the Commandments.

Catech. The same which the Lord spake in the 20 cap: of Exodus saying: *I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.*
By this preface.

1. There

1. There is first a terrour ſtricken into us, that we take heed to what ſollows. For theſe are not the words of a mortall man, but of the eternall God. The ſame, the very ſelfe ſame, which *Jehovah* ſpake in lightning, and thunder, and the voice of a trumpet drowning that thunder, upon Mount *Sinai*, when the ſmoke aſcended, the fire flam'd, and the mountaine trembled, and all the glory of heaven was turn'd into terrour. God, by publiſhing his law in this manner, would have all, to whom it was given, know, that they have not to deale with an impotent law-giver, that can more eaſily command than puniſh; but with ſuch a potentate, that can command heaven, earth, fire, aire in revenge of the breach of his law. For the breach of this, he will call all men to an accompt: and if he were ſo terrible in proclaming, how fearfull will his preſence be, when he comes as a judge to call for an accompt of this law? That day will be full of horror to all rebells. *Heb.* 12. 18. &c. Exod. 19. 20.

2. A ground laid for obedience, in the following words, in which conſider.

1. That he is the Lord, *Jehovah ὁ ὤν*. A Lord abſolute and independent, one of himſelfe, all other things being from him in creation, direction, preſervation. At all times, in all places a munificent, bountifull Lord. A Lord that had power and authority enough to make a law. Such a Lord then ought to be heard, when he ſpeaks to his ſervants, and they are to obey him.

2. If this reaſon from his greatneſſe move not, then he labours to gaine their and our attention and goodwill from his goodneſſe; that this great Lord, was their God, *I am the Lord thy God*, Thy God by covenant with *Abraham*. 2. Thy God by propriety. The nations had every one their Gods and Idols, but he was the God of *Iſrael*, and whom ſhould a people hear ſpeak, but their God?

3. Laſtly to gaine attention, he puts them in mind, how lately he brought them out of *Egypt*, a *houſe of bondage*. And theſe reaſons are as powerfull to move us to be obedient to this law, as they could be to *Iſrael*. For he

is

is our Lord, as he was theirs, and then we being his ſervants, muſt heare him ſpeake and obey him. He is our good God that hath made a covenant with us before many nations of the earth, why then ſhould we not obſerve his ſtatutes and keep his laws? The delivery indeed from *Pharaoh* and the *Ægyptian-bondage* literally concerns *Iſrael*, but he hath beſtowed upon us a greater favour, ſent us a more beneficiall deliverance, having *tranſlated us out of the kingdome of darkneſſe into the kingdome of his deare ſon*, and enlightned us *that ſate in darkneſſe, and in the ſhadow of death*. A benefit that ought never to be forgotten, and never to be requited with diſobedience and rebellion to his laws.

Coloſ. 1.13.

Luke 1.79.

Ægypt ſignifies darkneſſe, and may aptly be a type of ſin, which is a work of darkneſſe. 1. Either becauſe it is committed againſt God who is light, by the ſuggeſtion of the prince of darkneſſe. 2. Or becauſe too often committed in the darke. *They that ſleep, ſleep in night and they who are drunk are drunk in the night.* 1 Theſ. 5.7.

3 Or elſe becauſe it deſerves to be puniſh'd with eternall darkneſſe.

Mat. 25.30.

The devill is too like *Pharaoh*, that hath alwaies ſought to kill the male-children of Chriſtianity in the birth: of which purpoſe when he failed he loaded the backs of the primitive Chriſtians with rods, and hard tasks, never ceaſing till he perſued them to death. From which when it pleaſed God to deliver his people, and give them reſt, then he ſets upon them with another ſtratagem, and labours to bring them under again, by transforming himſelfe into an Angell of light: ſo that if poſſible by any meanes he may make them his Captives and Bond ſlaves to ſinne.

2 Cor. 13,14.

But from this darkneſſe, from this tyrant, from this ſlavery the Lord our God hath delivered us. And our deliverance exceeds that of *Iſrael* in 3 reſpects. 1. Theirs was from the captivity of their bodies: ours from the bondage of our ſouls. 2. Theirs from *Ægypt* only, and the tyranny of man: ours from hell, and the tyranny of the Devill. 3. They were redeem'd by ſtrength of arme, by ſigns, and wonders, without any price at all: but he bought & payd

2 Tim. 2.26.

1 Pet. 1.18,19.

payd for us with his owne blood: *Juſtitiæ opus erat, non potentiæ.* It was a work of juſtice rather than power.

As therefore our deliverance was greater, the benefit greater, and the means by which it was done more miraculous: ſo it ſhould caſt upon us a ſtronger obligation to heare and doe whatſoever our Lord God ſhall command us.

And now hearken to what he commands.

The firſt Commandement.

Thou ſhalt have no other Gods before mee.

At this time, when Iſrael came out of *Ægypt*, all nations had corrupted their wayes before God, and though Atheiſme had not prevailed, nor doth yet, over any whole nation. For *nulla gens tam barbara* &c. there never was any nation ſo barbarous, which did not acknowledg, & worſhip ſome God or other; yet among the *Chaldæans*, *Philiſtims*, *Ægyptians*, their Gods were multiplied, and were according to the number of their cities: at laſt the number of the heathen Gods grew ſo great, that *Varro* reckons up 30000. That then the *Iſraelites*, or Gods people, for the future ſhould not chooſe and adore any ſtrang Gods: It pleaſed the God of heaven to give this ſtrait charge. *Thou ſhalt have no other Gods before mee.* *Cic. de natura Deorum.*

From the end, it muſt recieve its interpretation. And the end is, that God alone over his people beare rule, and wholy enjoy his authority. And to effect this end, he commandeth all impiety and all falſe opinions, concerning his Diety, to be far removed from us: and he enjoyneth himſelfe to be worſhipped & adored by us in the true practiſe of godlines.

Commanded we are here.

1. To have a God: In that is Religion.
2. To content our ſelves with one God, & no more. In that is unitie.
3. To have the true God for our God, and no other. In this is Truth, So that God commands us here

to be Religious, and to embrace one true Religion.

1 Cor. 13. The chiefest acts of which are reduced to these heads. { Faith. Hope. Love.

1. Faith, by which we know, assent, and trust to God. Infidelity, ignorance, doubting, errour, heresie, apostacy, are enemies to faith.

2. Hope is an expectation of those things which God hath promised. Despaire, impatience, murmuring, and presumption are inconsistent with hope.

3. Love is an affection that ariseth from the goodnes of God. And the opposites to it are, The love of the world, the love of a mans selfe, Profaneness, Superstition, Base and servile fear.

The Duties then of this Commandment are: in respect of

1. *Faith.*

Ier. 9. 24. 1. To know God, for if wee know not God, we neither can beleeve in him, hope for any thing from him, nor love nor worship him &c. Take away knowledg and take away all.

2. That we know God, as he hath revealed himselfe in his word, and his works. *Io.* 17. 3. To acknowledg him to be such a God in his essence, in his attributes, in his person as the Scriptures have taught us.

2 Chron. 20. 20. Is. 26. 1. 2. Habb 3. 16. Ps. 4. 4. Ps. 22. 4. 5. 8. 9. 3. To beleeve all his Revelations, to adhere to his promises to stand in aw of his judgements, and to tremble at his threats and to obey his directions.

Eph. 4. 14. Zeph. 3. 12. Is. 38. 21. Matt 4. 4. Rom. 4. 21. Heb. 6 18. 4. To put our whole confidence in him, and continually to depend upon him, and his providence.

5. To proceed toward our lawful ends, by such meanes as he hath appointed.

And these are the main acts of Faith, which is grounded especially on Gods Veracity, Omnipotency.

2. Hope

2. *Hope.*

6. That with patience we submit to the will of God in all things: *Matt.6.10.* Luc.22.19. 1 Sam.3.18.
7. That with alacrity we undergoe afflictions, and do not frett our selves, and murmur under the cross. *Is.30.15.* Mat.5,11.12. Ps.37.1,7. Is.26.20.
8. That we seek not revenge, but commit our cause to him that judgeth righteously. Deut.32.35.
9. That we joy and delight in God. *Heb.3.6.1.Pet.1.3.6.* Rom.12.19. Is.49.& 43. Is.25.1. Num.23,23. Zeph.3.5. Deut.6.5.

And these are the main Acts of hope, which is grounded on Gods Mercy and Truth, Immutability, Iustice.

3. *Charity or Love.*

10. That we love God above all things, and for himselfe. Exod.20.20. Rev.3.19.
11. That we obey him, and fear him, and be zealous for him. Phil.3.8. Gen.39.9. Ps.51.10.11.
12. To esteeme, prize, and value God more than all. *Matt.10.37.* Io.20.13.
13. To do any thing or suffer any thing rather than displease him. Is.26.8.9. Matt.5.6. Prov.8.13.
14. To be afraid to lose his favour, & grive for his absence Cor.6.21.
15. To have a care to recover his love again. *Psa.132.4.*
16. Nor to thinke the time long we serve him.
17. To hunger and thirst after him; and his sanctifying Spirit.
18. To resist & hate sin, receive Grace, and improve it. Phil.1,20,23.
19. To desire the perpetuall vision of God. *Psa.42.*

All these are the main Acts of Love, and they are grounded upon Gods goodnesse and mercy.

Farther yet out of these 3 Theological vertues, and the consideration of Godsattributes, arise. Luc.11.1.

1. Invocation, when in our necessities by instant prayer we call upon him. Act.14. 1 Cor.6.20.

 2. Humble Ps.95.6.

2. Humble Adoration, when with all ſubmiſſiveneſſe wee adore and worſhip him.

Pſ. 95. 2. &c. 3. Thankſgiving, when with a gratefull heart we bleſs him, and praiſe him for his manifold mercies.

Pſ. 96. 1, 2, 3. Pſ. 98. 4. Praiſe, when we think and ſpeake honourably of God, recount and magnifie his wayes and works, and confeſſe his Attributes, and perfections.

5. Humiliation of heart, to aſcribe nothing to our own power. Nothing to our own merits, but to let God have all the glory.

Pſa. 115, 1. Heb. 9. 23. 24.

Now all theſe Duties muſt be done { Sincerely / Conſtantly

Sincerely without hypocriſy, and conſtantly without fainting: Which may eaſily be collected out of theſe words.

Coram me. Before me.

1. The ſervice we do is before his face, in his eye, in his preſence, and therefore muſt be entire and ſyncere: for if it have any hypocriſy or mixture of baſe ends in it, he will reject it. He is a witneſſe and ſpectatour of all our heart and counſells; and therefore it behoves us to ſee, that our religion be ſuch as that eye will approve that looks into the ſecret receſſes of the heart. Rev. 2. 23.

2, It requires that our religious dutyes be conſtant alſo, for *gnal panai*, before mee, oftentimes ſignifies continuance of time: as *Numb.* 3. 4. *Eleaſar* and *Ithamar*, miniſter in the prieſts office *gnal pevi Aharon*, that is, Aaron being yet alive. So. 1. *Sam.* 31. 1. *Deut.* 21. 16. The ſence then, ye ſhall have no other Gods before mee, is, ſo long as I am, ſo long as I live: But I am alive and live for ever, therefore be a conſtant ſervant unto mee, and ſerve for ever. Gal. 6. 9. Eph. 6. 13. 14.

The ſinnes and offenders againſt this Commandment are.

1. *Againſt Faith*

1. They, who, as the foole. *Pſa.* 14. Say in their *heart there*

there is no God.

2. They which know not God, and are wilfully ignorant of the laws of God, that they may ſinne with confidence. Ier.4.22. Iob.21.14.

3. They who ſtagger in the faith, are doubtfull, and diſbeleeve what he hath revealed, and deſpiſe any of Gods precepts. 1 Pet.2.7.8. 1 Io.5.10.

4. They who are Apoſtates from the truth of religion. 2 Pet.2.1.20. Tit.1.14.

5. They who diſbeleeve any Articles of the Creed, and are heretiques. Gal.1.6. Heb.10.25.

6. They which rend the unity of religion and are Schiſmatiques. 1 Theſ.5.6.7.

7. They who paſſe a way their time ſecurely, as if there were no God, and are practicall Atheiſts, and prophane perſons. Pſ.58.6

8. They who uſe charmes, ſorceries, inchantments, witch-crafts, predict fortunes, that give themſelves to the devill, and make contracts with him, invoke Angels, Saints or evill Spirits, or any other creature. Deut.18.11. Levit.19.29. 1 Cor.10.20. 21.

9. They that pray to unknown or falſe Gods, theſe are Idolaters. 1 Io.5.21. Ephe.5.5. 2 Chron.19.9.

10. They that rely and truſt upon any thing or meanes more than God, and prefer any ſervice before his will. 11. Matt.4.6.7.

11. They that tempt God, and rely upon his protection againſt his rules, & without his promiſe, promiſing themſelves ſecurity and ſucceſſe in a way, which the word of God will not warrant. Gen.34.14 15. 2 Sam.15.7.

12. They that make religion to ſerve ill ends, or do good to evill purpoſes, or do evill under a pretence of good. Rom.3.7.8. 2 Tim.3.5. 2 Pet.2.

13. They that walk in formes and ſhadows of religion, but deny the power of godlineſſe. Theſe are hypocrites, 1 Cor.10.10. Pſ.73.

2. *Hope.*

14. They who are impatient, and repine and murmur at the proſperity of the wicked, and ſubmit not to the will of God.

Gal.6.12. 15. They that deny God and religion, rather than they will take up the crosse and follow Christ.

Psa.2.11. 16. They who doe not serve God with a joyful heart.

Is.7.12. 17. They who presume upon Gods mercy.

Gen.4.13. 18. They who despaire of his mercy and protection.

19. They who are so proud that they care not for God.

3. *Love.*

Rom.2.4 5. 20. They who accuse God of severity or remissnesse, 2. *Pet.*3.3.

Rom.1.30. 21. They who do not obey, love, fear God, nor are zealous for him.

Rev.3.15.16. 22. They who do not esteeme of God as they ought, nor desire him.

Ios.24. 23. They who do not hate sinne, nor labour to be reconcild to him.

Rom.8.7. 24. They who do not improve his grace, and thirst after his righteousnesse.

Luc.19.22. 25. They who do not pray to him, nor praise, nor thank him.

Luc.17.8. 26. They who arrogate the glory of any action or power to themselves, and give not the glory to God.

Ez.64.7.

Act.12.23.

2. The second Commandment.

Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in the heaven above, nor in the earth beneath, nor in the waters under the earth: Thou shalt not bow down to them, nor worship them. &c.

As in the first commandment God did condemn all false Gods: so he doth in this second forbid all false externall worship. In that, we are taught whom we are to worship, *viz*, the one true God. In this, how we are to worship him: *viz*, not after our own inventions, but as he hath commanded in his word.

Deut.4.15.16

The duties of this commandment are learnd from the intents of it; for 1. it was directed against the false adorations of

of the heathen, who beleeved the images of their Gods to be filled with their Deity. 2. And it was a caution to all men, to prevent thoſe low imaginations they might have to thinke God to be like to man, 3. And a preſcription for Gods worſhip.

In it take notice of the { precept. *Thou ſhalt not make.* / Sanction. *For I the Lord*, &c.

1. The precept is double { 1. Firſt againſt the making an image. / 2. Againſt the worſhipping, being made.

1. The former part of the precept is illuſtrated by a double diſtribution.

1. Of the kinds of images, graven, or painted: graven maſſie images, molten out of any mettall, or carved in wood, or ſtone: or painted being the εἶκων or reſemblance of the Deity.

This command is not ſo ſtrictly to be underſtood, as if the art of carving, or painting were unlawfull: which is attributed to Gods ſpirit. *Exod.* 31. 1. And of which we have the draughts in the *Cherubims*, and other utenſils & ornaments of the Temple: But it muſt be underſtood *ſecundum ſubjectam materialem* according to that matter about which the commandment was given, *viz.* the repreſentation of the Deity, and becauſe the attempts of men were to repreſent this, (*make us Gods that may goe before us*) therefore God prohibits here any ſuch attempt. Which the more ſeriouſly any man thinks of, the more fooliſhit muſt needs be. For what can be more vain than to goe about to ſhape a body to an incorporeall ſubſtance; to make that eſſenſe, which is inviſible, the object of the eye; to liken him, that is a ſpirit, to a poore man, nay worſe, a beaſt, a bird, a fiſh; To confine him, who fills all places, in the compaſſe of a little braſſe, ſtone, ſilver, gold, form'd according to the pleaſure and skill of the work-man? He that goes about to doe this, as did Demetrius *Act.* 19. is an Idolatour materially. Which is here firſt forbidden. *Non facies tibi.* Exod. 32. Pſal 40. 18.

2. The ſecond part of the diſtribution is, *Not the likneſs of any thing in heaven above, nor in the earth beneath, nor in the*

the waters under the earth. By which is prohibited the ſhaping any image after the heathen manner. In the heaven they worſhip'd the ſun, moon, ſtars. In the earth an oxe, a calfe, a cow, *&c.* In the water the crocadile, *&c.* In a word πᾶν ὃ σώζει, καὶ ἀποκτίνει every thing that could ſave or kill. And for theſe they had peculiar names; and theſe they did repreſent by ſymbols, and pictures, and maſſy images. Now in any of theſe formes, and conſequently in all, God forbids his people, to repreſent him. Which if it be done, is thus far only materiall Idolatry.

But there is a higher ſtep of this ſin, that which maks it exceeding ſinfull. Formall Idolatry it is. When men fall down, kneele and worſhip the image they make, or is made for them. *Aaron* made the calfe and was the material idolatour: but the *Iſraelites* which worſhipped the calfe that *Aaron* made, were the formall Idolatours, properly.

Exod. 32.

Qui fingit ſacros auro, vel marmore vultus,
Non facit ille Deos: Qui rogat, ille facit.
Who ſhapes a God of gold, of ſtone, of tree,
Makes not the God, he makes that asks, 'tis hee.

And this proſtration, this adoration, this bowing before them, this worſhipping is prohibited by the ſecond clauſe of this commandment, *Thou ſhalt not bow downe to them, nor worſhip them.*

3. To the command there is annexed *Sanctio*, a reaſon that hath many reaſons in it, to deter men from Idolatry, and to perſwade men to bow to, and worſhip the God of heaven only: which is the affirmative part of this precept. For he that ſaith, *Thou ſhalt not bow downe to them*, ſaith in effect, thou ſhalt bow downe and worſhip mee, and the reaſons are theſe.

1. That he is *El, fortis Deus*, a ſtrong God, able to puniſh, able to reward thoſe that diſobey, or obey him: And his ſtrength here is oppoſed to the vanity of Idols, who can neither hurt nor help: but he can doe both.

Iſ. 40, 21, 23, 24, 25.

2. That

2. That he is *Zelotes*, a God that is jealous of his honour and will not give it to another: no more endure a corrivall in his worshipp, than a husband a co-partner in his bed. Jealousy is the rage of a man. Jos.24.19.

3. That for this sin he will visit. It is iniquity, and those that are guilty of it, are said here to *hate him*, and his vengance shall pursue them, and their children, *unto the third and fourth generation*: which we may find verified in all the kings of *Israel*, and many of *Judah*, and this reason is drawn a *panâ*, and disswades from bowing to and worshipping of images. Rom.1.30. Ps.5.4,5,6.

4. That in whom the contrary is found: bowing and adoration yeelded to him. To these he will be mercifull and to their posterity. *I will shew mercy to thousands to them that love mee and keepe my Commandments.*

Now, whereas God doth assigne 4 generations to his wrath, and doth stretch his mercy unto thousands, it is an argument, that of his owne nature, he is more bent to shew mercy, than unto severity.

The Commandment being thus analysed, now let us see what is commanded, what forbidden in it.

1. *The Duties commanded are.*

1. To apprehend God as an infinite, incomprehensible essence without any visible form or shape, and therefore not capable of any representation, by image, resemblance or picture. Rom.1.23.

2. To worshipp God with all bodily worshipp, and externall forms of addresse, and adore him with all humility and reverence, but especially to use those, of which wee have either precepts or examples in scripture, or the practise of the nation or Church we live in. Jo.4.24. Psal.95 6.

3. To observe religiously and purely all the substantiall and eternall parts of Gods worshipp: Prayer, hearing of the word. The Sacraments, and the discipline of the Church. Psal.50. Acts 2.42.

4. In Gods worshipp to use such ceremonies, as serve for.

1 *Decency.* 1 Cor.14.4.
2 *Order.* 1 Cor.14.40.20.32.
3 *Ædification.* 1 Cor.14.26. Gal.2.18.

2Offenders against this commandment.

Rom.1.23 1. They that fancy to themselves any likenes of the Diety, except that which is only Analogicall and lies in his Attributes, and are communicated in some sort to him, and his creatures: as wisdome, power, justice, mercy, life *&c.*

Exod.32.6. 2. They that frame any image or picture to represent God.

Rev.14 9,10. Col.2. 18.23. 3. They that make or use any image of Christ, Angell, or Saints, crosse, *&c.* with a designe or addresse of any religious worship to them, or through them.

Jer.10.8. 4. They that worshipp Idols, or false Gods, or the true God through any Idol.

Psal.5.7. Lu.18.13. 5. They that deny to worshipp God with lowly reverence of their bodies, according as the Church requires reverence externally.

Eccles.5.1,2. 1 Cor.11,4-10. 17.ad 22. 6. They who carry themselves rudely, carelesly, irreverently at prayer, at hearing of the word of God, at the recieving of the Sacraments, or at the execution of Church discipline, or undervalue, and cast aside these ordinances.

Col.2.23. Matt.15.8,9. 7. Those who worshipp their owne imaginations, and magnifie and set up their owne inventions under the colour of religion.

1 Cor.11.16. Rom.14. Luke 7.31, ad36 8. They that reject all ceremonies of order, decency, and edification.

9. They who regard not Gods threats of vengance, nor yet are mov'd with his promises of mercy.

In a word here is forbidden all.

Gal.5.20, Col. 2. 18.23. Acts 25.19.

1. Idolatry. εἰδωλολατρεία.
2. Will worshipp. ἐθελοθρησκία.
3. Superstition { Affirmative, Negative } δεισιδαιμονία

Read

Read those Tracts of Dr. Hammond *which he hath learnedly and judiciously written of these three.*

The third Commandment.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltlesse, that takes his Name in vain.

The heart of man is deceitfull above all things, and by it the tongue is taught to utter lies. After then that God had enjoyned the heart to serve him in truth in the former commandments, in this he lays a command upon the tongue to be servicable in truth also. Jer. 17.9. Matt. 15.19.

1. The propagation of the Gospell, the confession of the faith, the celebration of Gods ways, Invocation, and giving of thanks, are acts to be done by the tongue, and must be really done without colluſion, and sincerely without dissimulation, for else in the doing of these we take Gods *Name in vain*, and break this command.

2. There be many things also that are necessary for the continuation of the societies of men, as leagues, confederacies, inquisitions about facts, which can never be transacted without oaths, in which there is a solemne invocation of God, and therfore, in these we may not take Gods *Name in vain* neither.

The tongue then in this commandment is tide to its good behaviour: and from the hurt it may doe by its falshood, to the integrity of religion, and societies of men, securitie is given, so far forth, as a command from God may doe it.

This Commandment hath 2 parts { 1 A prohibition. 2 A commination.

1. The prohibition is, *Thou shalt not take the Name* &c. *in vain.*

1. The Name is that by which any thing is made knowne, as

1. Here first his Titles, his proper Names, as *Jehovah, Jesus Christ*, the *Lord* our *God, El Eloh:m*, &c.

2. His word, by which he hath revealed himſelfe. *Pſal.*132.2, *Deut.*18,19.
3. His properties or Attributes. *Exod.*33.18,19.
4. His ordinances, Sacraments, and what relates to his worſhipp.

2. *In vain.*

In vain, that is raſhly, fooliſhly, but eſpecially falſly, when our intention at that inſtant was fallacious, or contradictory to our undertaking, for this is to ſpeak *vanity to our neighbour*. Pſal.12.2. to lift up the ſoule to vanity. *Pſal.* 24.4. that is to lie to him.

In vain a thing is ſaid to be done, when

1. The agent is vain, that doth not a thing with his heart.
2. The action is vain, that attains not the end.
3. The end is vain, if any other than intended, *viz:* Gods glory, our owne ſalvation, or our brothers good.

The ſumme then of this Commandment is this: that we take not, aſſume not, uſe not the Name of God, his Attributes, his ſacred word, or any myſteries of religion, raſhly, irreverently, contemptuouſly, fooliſhly, profanely, falſly, to bolſter up a lie. But on the contrary, we highly eſteeme, and with great reverence and ſobriety ſpeak of, and uſe all theſe: and that under this penalty following.

For the Lord will not hold him guiltleſſe that taketh his name in vain.

2. This is the Commination. And it is a μείωσις or a λιτότης, that ſpeaks leſſe and means more. He will not hold him guiltleſſe that is he ſhal be very guilty, and proceeded againſt as a guilty perſon, ſometimes in this life, as it hapned to the blaſphemer. *Levit.*24.10. and is threatned to the perjurer. *Zach.*5.a, *verſ.*1.ad 5. *Eccls.*23.9.&c. And if he eſcape here, yet he ſhall not at the tribunall of God: for if an account muſt be given for every idle word, much more for blaſpheming Gods holy and reverent name.

And

And the reaſon is this, that if the exaltation and celebration of Gods *Name*. Be the ultimate and principal end for which man was created, then it will follow, that it is the greateſt evil to diſhonour it, and deſervs the greateſt puniſhment.

But becauſe it is agreed by all expoſitours, that this Commandment was given to regulate Oaths, therefore I ſhall ſpeak a little of them.

Of Oaths.

1. That it is lawfull to ſweare, appears in this. In that we are here commanded not to take the name of the Lord in vain. Againe *Exod.* 19. 12. *Ye ſhall not ſweare by my name falſly, neither ſhalt thou defile the name of the Lord thy God.* Which words, in vaine, falſly, defiling, are words of reſtriction and limitation, and being ſecluded intimate, that we may ſwear. At which aſſertion that no man cavil, in Deuteronomy 6. 13. There is a flat commandment to ſwear. *Thou ſhalt feare the Lord thy God, and ſerve him, and ſwear by his Name. So Jer.* 4, 2. *Pſ.* 63. 11. God ſwears. *Heb.* 6. 13. The Angel ſwears, *Rev.* 10. S. Paul ſwears. *Rom.* 1. 9. *Rom.* 9. 1. 2 *Cor.* 1. 23.

Lawfull then it is and laudable to ſwear, for it makes very much for Gods glory: ſhewing.

1. That we acknowledge Gods Superiority, for verily *a man ſwears by the greater.* Heb. 16. 16.

2. It ſhewes a great faith in us, that we acknowledge by it his preſence, and veracity: a witneſſe brought into the Court, that cannnot lye, nor be deceived.

3. That what we deliver upon oath, is, as it were his Teſtimony, and therefore if we falſifye any thing

1. He will bring it to light. 1 *Cor.* 4. 5,
2. He will puniſh it. *Rom.* 13. 19.

In an oath then we acknowledge a God, his majeſty, his preſence, his Truth, his juſtice, and therefore it muſt needs advance his Honour that we ſwear by his *Name*.

When therefore our Saviour *Matt.* 5. 34. Commands ſwear not at all, it is not his meaning abſolutely to forbid

bid an oath; but either that oath, by that which had no Diety in it, as by the heaven, the earth, the head &c. Or els not to apply oaths to trifles, or ordinary accidents of life: in these, our communication would be *Tea, yea, Nay nay*, that is simply negative, or affirmative. So that our Saviour forbidds not all swearing, but swearing in a slight cause.

In a grave, necessary, and charitable matter then, wee may swear, whether we make a promise, or assert a Truth, whence hath proceeded the distinction of an oath into *juramentum Promissorium, Assertorium*.

1. A promissory oath is, when by it wee engage our selves to do somewhat hereafter. 1. *Reg.* 1. 17. When this promise is made to a man it is calld properly an oath, when it is to God it is calld a vow, but the obligation is all one, because made in the *Name* of God. *Thou shalt perform unto the Lord thy vows:* And that these be performd, care would be taken, that we make the oath, *de licitis & possibilibus*, of that which is honest and lawfull in it selfe, and what lies in our power.

Matt. 5. 33.

2. An assertory oath is to be vsed, when we be calld to witnesse upon a fact either past or present, the truth of which we are bound to affirme or deny upon oath, that the judge may proceede. And we usually call it a deposition, and is, saith the Apostle *the end of all strife*. Heb. 6. 16. and were it not allowd, the controversies and questions and suites of law were indeterminable.

But that in swearing we take not Gods *Name* in vaine, the prophet *Hier.* 4, 2. hath set a three fold hedg about our oaths. *Thou shalt swear the Lord lives, in truth, justice, and judgement.*

1. Truth is commanded *Levit.* 19. 12. *Thou shalt not swear by my Name falsly.* 1, In an Assertory oath, that we affirme or deny nothing, but what we know infallibly, evidently, certainly: if the thing be doubtfull unto us we affirme it, or deny it as doubtful and adventure no further than probability. 2. That in a promissory oath, wee never promise any impious, unlawful, unpossible matter;

but

but that which we meane to, and may, performe.

1. Those breake this condition, and swear not in *Truth*, who upon oath attest that which is false, or that which they know to be false: or for *Truth*, that which they doubt to be false, though true. 2. Or they who falsly promise that upon oath, which they never intend to perform. This is to *lift up the mind to vanity* Ps. 24. 4. Or to swear deceitfully. And this is plain perjury, for didden. *Mat.* 5, 33, *Levit.* 19. 12.

2. The second condition of an oath is *Justice*, or righteousnesse: so then the matter of our oath must be just, lawfull honest, possible, consonant to the revealed will of God: and that the cause be also just. 1. There is no justice in it to take an oath to deceive, to kill, steale, to rebel &c. Such was the oath of *Herod*, and those that bound themselves with an oath to kill *S. Paul*. 2. And those men are guilty also, who, having engaged themselves by oath or solemne Covenant to performe any duty of a Morall precept, absolve themselves at pleasure, an eye being had to their owne gaine, honour, interest, or selfe preservation. Justice requires that lawfull, and possible engagements must be performed. But *in wicked promises rescind thy faith: in a dishoneſt vow change thy decree, do not that which thou hast vowed unwarily, for it is an impious promise which is made good by wickednesse. An oath of piety, ought not to be a bond of iniquity,

Matt. 14. 7. Act. 23. 12. 13.

*In malis promissis rescinde fidem: in turpi voto muta decretum, quod incaute vovisti, ne facias impia enim promissio est quæ scelere adimpletur. Isidor. And it is a most certain rule that *juramentum pietatis non debet esse vinculum iniquitatis.*

3. The third condition of an oath is, judgement. That the oath be taken with great deliberation, reverence, fear, discretion care. 1. Remembring that it is the oath of God, a holy thing, and then not to be profaned, and made common. 2. That by it, we bring down God, as I may so say, from heaven, and set him in the midst, making him witnesse and judge of what is in debate and controversy to decide it.

Nec Deus interſit, niſi dignus vindice nodus-Inciderit.

3. That we doe not lie, & æquivocate. *Juravi linguâ, mentem injuratam gero.*

4. That a man be not brought to sweare out of love, or lightnesse or hatred, or any perturbation of mind, but by

by a lawfull neceſſity: A man ſhould be brought to ſweare, as to the ſealing of a bond which is never done, but upon neceſſity, and with an unwilling mind.

1 *The Duties of this command are.*

1. To praiſe, magnify, exalt and honour the moſt holy and reverend name of God, his attributes, or that by which he may be known.

Phil.2.10,11. Epheſ.5.19,20 Dan.2.20. 2. To invocate his *Name* directly or by conſequence in all ſolemne and lawfull adjurations, and publique oaths.

Deut.6.13. 2 Cor.1.18.23 Deut 18.18. Pſal.64.9,10. Mic.4,5. 3. To honour his word, his Sacraments, any thing or perſon; having his *Name* or ſtamp upon it, with great regard.

4. To ſweare by his *Name*, and only by it. *Rom.* 1. 9. *Heb.*6.16,

5. To ſweare by it in *Truth*, *Juſtice*, and *Judgement*.

2. *The offences againſt this command.*

1 Cor.10,31. 1. They who doe not praiſe and exalt the *Name* of God.

Jer.4.2. 2. They that ſpeake of God without reverence, a great cauſe, and ſolemne occaſion.

Luke 17.8. Rom.1.21. Phil.2.10. Iſa 45.23. 3. They that frame curious queſtions, about the nature, actions, and ſecret decrees of God, not contenting themſelves with his Revelations.

Iſa 6.2. Rom.9.20,21. Rom.11.23,24. 4. They that murmure againſt God, and blaſpheme his *Name*.

5, They that abuſe God in his creatures in bitter curſing and execrations, *viz.* that curſe God, or a creature by God, 1 *Reg.*19.2.

Levit.24.15, 16. 2 Reg.19.20. 1 Cor.10.3. 6. They that prophane any thing that is dedicated to the honour of his *Name* as Churches, Church utenſiles, holy perſons, cuſtomes, Sacraments. 1 *Cor.* 11. 29.

Job.2.9. Mat.21.13. 7. They that ſweare raſhly, vainly, cuſtomarily, maliciouſly.

Numb.10.3. Numb.16.38. Jer.4.2. 8. They that bind themſelves with an oath to do miſchief.

9. They who provoke others to take oathes for the compaſſing of ſome deſigne.

Mat.5.37. Jo.8 44. 10. They that perform not their vowes to God, which they

they have made of lawful, honeſt, and poſſible things. Deut. 23. 23.

11. Thoſe who perform unlawful vowes and oathes. Mat. 14. 10.

12. Thoſe who ſwear to things uncertain and unknown. Jer. 4. 2. Iſ. 48. 1.

13. Thoſe who ſwear againſt their conſcience, and perjure themſelves. Zach. 5. 4.

14. In a word, here is condemned *Juramenta popinarum, platearum, officinarum, falſarium*; Tavern-oaths, Street-oaths, forg'd oaths. Mat. 5. 34, 35. Jer. 12, 16.

15. They that uſe counterfeit and mocking oathes. 1 Pet. 3. 16.

16. They who make the Scriptures a noſe of wax, and wreſt them to maintain their own inventions. 1 Tim. 1. 3. &c. Rev 22, 19.

The fourth Commandment.

Remember thou keep holy the Sabbath day, &c.

The worſhip of God being ſetled in the former Commandments; neceſſary it was, that for the ſolemnization of it in publick, there ſhould be an appointed time ſet out to it. And in this command the time is deſigned for this worſhip, *viz.* the 7th. day from the Creation.

In ſtrict terms it was given to the *Jewes*; and it hath two parts, the *Precept*, and the reaſon of the *Precept*: The *Precept* again ſtands upon 2 legs, the Moral, and Ceremonial.

1. The Moral part of it is, that a certain time be ſet out for the publick worſhip, which is perpetual and eternal.

2. The Ceremonial is, that it be preciſely the ſeventh day here mentioned, which S. *Saul* ſaith, *Col.* 2. 17. *was a ſhadow of good things to come.*

Equity requires that men ſhould ſet out one day in a week to ſpiritual and religious duties: now the Primitive Church, inſtead of the *Iewiſh Sabbath*, which was to be aboliſhed after the death and reſurrection of Chriſt, made choice of this day, in which he aroſe from the grave, on which he ſent down the holy Ghoſt, as a day of gladneſſe and exaltation to them and all poſterity, and honoured it with the name of the *Lords day*: The obſervation thereof having continued all ages ſince the Apoſtles. Neither have Chriſtians ſince judged it reaſonable or convenient, to alter ſuch an ancient and well-grounded cuſtom, which Fr. White Ep. El. de Sab pag. 268. &c. Revel. 1. 10.

is commonly reputed to be an Apoſtolical tradition.

What was ceremonial then, in this command is done away, but what is moral yet remaines, and is of perpetual obſervance, to wit; theſe two duties: Sanctification, and Reſt.

1. The firſt is Sanctification, for it muſt be kept holy.
2. The ſecond is reſt. Thou, nor any that belongs to thee, ſhall do no work.

Both theſe are neceſſary. 1. Reſt even from thoſe works which have no vicious quality in themſelves, but may be, if uſed, impediments to ſacred and religious offices of the day. 2. And ſanctification of the day by the exerciſes of religious duties: for to reſt and not to ſanctify, is to keep the Sabbath of an oxe or an aſſe.

The ends why the Sabbath or Lords day was ordained, are theſe.

1. For the exerciſe of all duties of piety, in publick eſpecially.
2. For the practice of all duties of charity and pittie.
3. To remember the great works of God, eſpecially of the Creation, and Redemption of the world.

The duties of the Sabbath.

1. To ſanctify the day ſet out to God, and to *call it a delight.* Iſ. 58. 13. *The holy of the Lord, honourable.*

Pſal. 118. 24. 2. Upon this day eſpecially, to bleſſe God, for Creation of the world, and the ſonne of God for our Redemption.

Rev. 1. 10. Col. 3. 1. 3. To remember that upon this day Chriſt roſe again for our juſtification, and that therefore we make it our day of reſurrection from ſin.

Acts 16. 13. Acts 2. 46. Acts 13. 15. 1 Tim. 4. 13. &c. 4. That we ſpend this day in holy offices and devotion.
1. In hearing divine Service in the Church.
2. In publick prayers, 1 *Tim.* 2. 1. 1 *Cor.* 14. 16.
3. In hearing the Word of God read, or expounded.
4. In reading good and pious Books.
5. In meditation and pious conference.
6. In receiving the Sacrament, Catechiſing.

Acts 17. 11. Acts 20. 27. Pſal. 22. 23.

7. In

7. In thanksgiving and praiſing the name of God. 1 Cor.14.16.

5. To do all acts of charity, ſuch as are

1. To loſe burdens and remit offences, and debts. Iſ.58.6.
2. To reconcile neighbours. Matth.5.23.
3. To give almes. *Neh.* 8.12 1 Cor.16.1.
4. To provoke one another to good works. Heb.10.24,25.
5. To exhort and edifie one another in love. 1 Cor.14.3.
6. To viſit the ſick. 1 Theſ.5.1.
7. To give eaſe and reſt to our ſervants, and cattle. Ja.1.27.

6. To reſt from our common affaires, and all ſervile works, and labours, except of charity and neceſſity. Mar. 12. *ad* 13. Mark 2.27. Luke 14.1.

7. That wee reſt and abſtain from all deſires, luſts, words, works, pleaſures, which are our own, proceeding from our corrupt nature, and are not ſeaſoned with grace: that ſo we may keep a ſpiritual Sabbath, *Iſ.*58.13.

8. That we remember this Sabbath is but a type of that eternal reſt and Sabbath, we expect in heaven, there remaines a reſt, *Sabbatiſmus*, for the people of God. *Heb.*4.9.

They ſin againſt this Commandement.

1. That put no difference betwixt this feſtival, and the common dayes of the week. Lev.19.30.

2. They that ſet themſelves, or compell, or entice others to needleſſe worldly labours, and ſervile works on this day. Neh.13.15.

3. They that refuſe or neglect to come to the publick aſſemblies of the Church, to hear & aſſiſt at divine offices. Heb.10.25.

4. They that being ſuperiours, ſuffer thoſe under their authority to be abſent, and neglect holy duties. Jude verſe 19.

5. They that ſpend the day in idle and vain ſports, forbidden recreations, or actions of ſin and folly. Eat, drink, diſcourſe, or ſleep it away. 1 Cor.10.7. Iſ.58.13.

6. They that travel unneceſſary journies, *Matth.* 24. 20. *Exod.*16.29. Acts 1.12.

7. They that buy and ſell, keep Markets and Faires, follow or aſſiſt law-ſuits. Neh.13,15.19.

8. They who neglect charitable duties. 1 *Cor.*16,1. Ja.2.15,16.

9. They who *Judaize* either in their opinions of the Sabbath Gal.4.10. Col.2.16.

Sabbath, or their obſervation of it.

10. They who under a pretence of ſermonizing, have caſt of Gods ſolemn worſhip on this day: ſuch as is, ſolemn reading of the Old and New Teſtament, Common prayer, ſupplication, giving of thanks, ſinging of Pſalmes, and hymnes, adminiſtrations of Sacraments, exerciſe of Church-cenſures, Collections for the poor, Ordination. All which were the offices and actions which were performed in the common aſſemblies in the Primitive Church on this day, and therefore they never thought preaching the ſole work of the Lords day.

CATECHISME.

An Expoſition of the Commandements, Of the Second TABLE.

Queſt. HOw many Commandements are there of the ſecond Table?

Anſw. *There be ſix.*

Queſt. What do you learn out of theſe Commandements?

Anſw. *I learn my duty to man, or to my Neighbour.*

Queſt. What is your duty to your Neighbour?

Anſw. *This in the Catechiſme is ſet down.* 1. Firſt in two general Propoſitions. 2. And then by teaching the duties of every of theſe ſix precepts in particular, though delivered in large words as moſt comprehenſive.

The two General Propoſitions are theſe.

Levit. 19. 18. Matth. 22. 39. 1. *My duty to my neighbour is, that I ſhould love him as my ſelf.* In that there is Charity.

Matth. 7. 12. 2. *To do to all men, as I would they ſhould do unto mee.* In that there is Juſtice.

Theſe commandements then are the foundation of all juſtice and mercy to men. And the intent is, that no man ſuffer ſelf-love ſo far to interpoſe, that he be partial in

in judging what is his duty, either in the point of charity or juſtice toward another; but make himſelf the rule: and what charity or juſtice he deſires other men to extend to him, the ſelf-ſame he extend to them. A rule, of that great perfection, that *Severus* the Emperour, yet a heathen, is ſaid, for it to have borne a reverence to Chriſt and Chriſtianity, and to have taken it up for his Motto. *Quod tibi fieri ne vis, alteri ne feceris*: In effect. Do, as you would be done by.

It cannot be denied, but this is ſo reaſonable a principle, that every man will aſſent to the equity of it ſo ſoon as ſpoken, and needs no proof; but then alone acknowledges it, and performes it as a duty of religion, when he looks upon it as commanded by God, and, out of the reverence he bears to the ſupream Law-giver, conceives, that out of conſcience he is bound to it.

Upon which, that there might be a ſtronger obligation for juſtice, and the greater affection to charity, it pleaſed God to ſubjoyn this ſecond Table to the firſt, *Ut rivus juſtitiæ ducatur à fonte pietatis*, that the ſtreams of juſtice and charity to man, ſhould be derived whence they ſprang, that is, from the ſpring and fountain of piety.

And theſe two are as inſeparable as the ſpring and the rivolet: ſo that the truth of religion is inconſiſtent with the neglect or omiſſion of the duties of juſtice and charity towards men. This is the Character, that S. *Jam.* ſets, by which a true ſyncere, honeſt, religious man may be known to us; to viſit the fatherleſs, and widows in affliction. *Ja.* 1. 27. To abhorre Idols, to keep the Sabbath, to hear Sermons, to make many and long prayers, not to ſwear, are not the notes to know him by, but his Acts of juſtice and charity. And S. *John*, 1 *John* 4. 20, 21. in plain terms tells that man, who loves not his brother, that he *is a lyar*, adding this reaſon. This Commandment we have from God, that *he that loves God, muſt love his brother alſo.* Tit. 1. 12.

I willingly confeſs that this argument, drawn from the external works of juſtice & charity, is ſtrong to prove the

Negative, not the Affirmative. For there may be Acts of juſtice and charity, where there is not true religion: as in the heathens and all morall men: But it is certain, that in whomſoever there is true religion, there will be theſe: ſo that that man will be a juſt and a charitable man. And this I conceive to be the reaſon, that in the Prophets, Apoſtles, and Evangeliſts, the trial of a mans religion is commonly put upon theſe. He may pretend the keeping the commands of the firſt Table, and be very ſevere in them, which whether he do truly, or hypocritically is known only to God, for mans eye can never pierce to, and ſearch the heart. But whether he be juſt and charitable or no, man may know by his actions, in which if he find him failing notoriouſly, wilfully, maliciouſly, he may certainly conclude that his religion is vain.

1. *Thou ſhalt love.* Diliges.

Three words there are uſed for love { *Amor.* *Benevolentia.* *Dilectio.*

1. *Amor*, may have for its object all creatures: for being the works of Gods hands, they are good, and therefore *Amanda* to be loved.

2. *Benevolentia*, is a good will born to reaſonable creatures only, which may be raſh, and erroneous: for a man may bear good will to a perſon, and for a cauſe that he ought not. *Gen.* 47. 4.

3. *Dilectio*, ariſeth from election and conſideration, and under this word we are enjoyned our duty. We are not bound barely *amare* to love ſenſually, and paſſionately, or *bene velle*, to wiſh well partially and intemperately, but *diligere*, to love diſcreetly, and upon good reaſon to make our choice.

Verus amator, debet eſſe verus æſtimator. He ought to weigh things right, that will love aright, for haſty love is commonly light and fooliſh. The ſpouſe in the Canticles, prayes in this form, *Ordinate in me charitatem.* It is her Petition

Petition, that her charity be well ordered, and well ordered it will never be, till it become *dilectio*, that we know what to chooſe, and what to hate, and why to chooſe, and why to hate.

Now the method and order of love in briefe is this.

1. That we love *God* firſt and moſt. The high Prieſt carried the name of *God* on his head, but the names of the *Iſraelites* on his breaſt-plate, and ſhoulders. That great and fearful Name muſt be in the higheſt place: the love ſupereminent we bear to it; and then for Gods ſake it muſt deſcend to our neighbour, as the breaſt-plate and ſhoulders. *Ex Deo natalis amoris.* Loves birth is from God. Exod. 28. 15. 36.

2. Thy *Neighbour.*

2. The next ſtep is, that we love our Neighbour, *i. e.* every man, be it a friend, or be it an enemy. If a brother, there is in him *proximitas originis*, a neerneſſe of blood: if an enemy, *proximitas naturæ* or *ſocietatis*, a neerneſſe either in nature in general, or ſome bond of civil ſociety.

Now in this love of our neighbour, heed would be taken of two things.

1. That our love be not erroneous, that we take not our neighbours ſin for our neighbour, and love their ſins becauſe we love their perſons, *ſtultus, & improbus hic amor eſt, dignuſque notari*, and God prohibits it. *Thou ſhalt rebuke thy neighbour, and not ſuffer ſin upon him.*

2, That we look to the degrees of proximity, and accordingly extend our love, for our neighbour is to have the priority of our love before another, as they ſtand farther off, or are nearer unto us. And the order is this.

1. The neareſt conjunction among Chriſtians is that of the Spirit of Grace, of religion, and theſe are to have the firſt place in our Love. *Do good to all men, but eſpecially to thoſe who are of the houſhold of faith*, Gal. 6. 10.

2. Among theſe (if there be no diſparity) then thoſe firſt, who are neareſt unto us, either in friendſhip, blood, or ſome other way.

3. After, as they ſtand nearer or farther off in Relation.

1. The

1. The husband or wife. Parents.
2. The children, and thoſe of the family.
3. Our kindred.
4. Our friends or acquaintance, neer neighbours.
5. Our countreymen. 6. Societies of men before any particular. But this is not perpetual, and may be broken by many accidents, and intervenient occaſions.

3. *As thy ſelf.*

Our own ſelves are ſet for the rule to love our neighbour: no man hates his own fleſh, but loves and cheriſhes it, and ſo he muſt deal by his neighbour. But it is to be obſerved, that the adverb *ſicut*, as, is not a note of parity, but ſimilitude, and ſhewes not the quantity; but the quality of our love. For no man is bound to love another equally, or ſo much as himſelf, but with that truth of love, that he loves himſelf. The love then of man to man ought to be true and not falſe, reall, and not feigned nor adulterate. A man would be loth that other men ſhould diſſemble with him, neither may he then diſſemble with them. *Let love be without diſſimulation.* It ſhould have theſe conditions. Rom. 12. 9.

1. Juſtice. 2. Order. 3. Truth. Be *Dilectio.*
1. *Juſta.* 2. *Ordinata.* 3. *Vera.*

Theſe are the general heads, whence all duty to man doth ariſe: which becauſe they be derived into many ſtreams, for our direction in them, it hath pleaſed God to ſet down ſix precepts, of which the Catechiſme in the following words gives us a ſummary accompt: which for the eaſe of the learner, I thought good to digeſt into theſe ſhort Queſtions and Anſwers.

Queſt. Which is the fift Commandment?

Anſw. *Honour thy father and mother, that thy dayes may be long in the land which the Lord thy God giveth thee.*

Queſt. What do you learn out of this Commandment?

1. *To love, honour, and ſuccour my father and mother.*
2. *To honour and obey the King, and his Miniſters.*

3. To

3. *To ſubmit my ſelf to all my governours, teachers, ſpiritual Paſtours, and Maſters.*
4. *To order my ſelf reverently and lowly to all my betters.*

Queſt. What is the ſumme of the four next Commandements?

Anſw. *To hurt no body by Word or Deed.*

Queſt. Which is the ſixt Commandement?

Anſw. *Thou ſhalt not kill. Thou ſhalt do no murder.*

Queſt. Which doeſt thou learn out of this Commandment?

Anſw. *To hurt no man. To bear no malice or hatred in my heart.*

Queſt. Which is the ſeventh Commandement?

Anſw. *Thou ſhalt not commit adultery.*

Queſt. What doeſt thou learn out of this Commandment?

Anſw. *To keep my body in Temperance, Soberneſſe, Chaſtity.*

Queſt. Which is the eighth Commandement?

Anſw. *Thou ſhalt not ſteal.*

Queſt. What doeſt thou learn ont of this Commandment?

Anſw. 1. *To be true and juſt in all my dealing.*
2. *To keep my hands from picking and ſtealing.*

Queſt. Which is the ninth Commandement?

Anſw. *Thou ſhalt not bear falſe witnes againſt thy neighbour.*

Queſt. What doeſt thou learn out of this Commandment?

Anſw. *To keep my tongue from evill ſpeaking, lying, and ſlandering.*

Queſt. Which is the tenth and laſt Commandment?

Anſw. *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his.*

Queſt. What doeſt thou learn out of this Commandment?

Anſw. *Not to covet or deſire other mens goods, but to labour*

truly to get my living, and to do my duty in that state of life, unto which it shall please God to call me.

Hitherto I have followed word for word the Catechisme, only I have brought into questions and answers, what is in one continued tenour of words delivered, and I have applied the answer as it belongs to every Commandment, that the summe of every one may be more easily perceived and remembred, which as they stood, was not so easily discerned.

And here I must take leave to admire the wisdome of the Church, that in her explication was so brief and full, making choice of such large words that might extend and comprehend what any expositour could say upon any command. But childrens memories were not to be overcharged with more at first.

He that of these desires to take a fuller view, may if he please peruse that which now followes.

The fifth Commandment.

Honour thy father and mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

The intent of God in giving this command is, that all Politique and Civill societies among men be preserved and setled in peace, unity, and good order, which without mutual duties of superiours to inferiours, and of inferiours to superiours, will never be done. In this command the duties of both are pointed at. In it consider.

1. The Title given the superiour, a *Father*, and *Mother*.
2. The debt due unto them, *Honour*.
3. A promise annexed to them that do the duty, *vt sit longævus*.

1. By *Father* and *Mother* understand all that are above us,

us, in what relation soever. *Natural, Civil, Ecclesiastical*, as it is well expounded in the Catechisme. And the reason why God made choice of this word *Father*, under which to expresse all superiours was, because *Father* and *Mother* being names of nature, and originally names of power and authority, teach us that

1. Regality, superiority, and authority, is no humane invention proceeding out of ambition, or conquest, or faction, but from nature it self. *Sub & supra*, are as old as *Father-hood*. Rom. 13. 1. 1 Pet. 2. 13.
2. That Monarchy must then be as ancient also: for the *Father* during his life ruled the family, as appears in *Genesis*. Gen. 4. 7.
3. And consequently *Honour*, which is the Duty to a Superiour are as natural, and ancient, and must be done cheerfully, in simplicity and singlenesse of heart. Ephes. 6. 5. Col. 3. 22. Pet. 2. 9.

1, *And first the Duties of Inferiours to Superiours are these, in regard of their*

1. Paternity, στοργη, natural affection, and love. 1 Tim. 3. 3.
2. Excellency, an high estimation, and Honour. 1 Tim. 6. 1. Rom. 13. 7. 1 *Pet.* 2. 17. 1 Pet. 3. 6.
3. Superiority. Reverence, veneration, courteous behaviour. Levit. 19. 32.
4. Office. Obedience, subjection, service, patient sufferance. Rom. 13. 1. 1 Pet. 2. 18.
5. Authority and power. Feat, meeknesse, gentlenesse *Gal.* 5. 22. Rom. 13. 4. & 7.
6. Care, pains, vigilancy. Tribute, custome maintenance.
7. And *that we may under them lead a quiet and peaceable life, in all godlines and honesty, prayers, intercessions, and giving of thanks.* 1 Tim. 2. 1, 2.

2. *The duties of Superiours to Inferiours.*

Secondly, *Father*, and *Mother*, are words of Relation, and they must have a *Correlatum*, which in strict-

neſſe of ſpeech is a ſonne, but in this command is any inferiour, here then

1. The Father	Relates	to the ſon,
2. The King		to his people or ſubjects.
3. The Husband		to the wife.
4. The Maſter		to the ſervant.
5. The Paſtour		to the flock or people.
6. The Magiſtrate		to thoſe under his government.
7. The Aged		to the younger (ſuperiour in Age.)
8. The Rich		to the poor (ſuperiour in Eſtate.)
9. The Learned		to the ignorant (ſuperiour in Gifts.)

And then theſe reciprocal names will put the ſuperiour in mind of reciprocal duties in all theſe Relations.

1. *The Fathers duty to the ſonne is*
   1. Nouriſhment, maintenance, proviſion, 2 *Cor.* 12. 14. 2 *Chron.* 21. 3.
   2. Education, inſtruction, *Epheſ.* 6. 4. *Prov.* 20. 11.
   3. Correction. *Heb.* 12. 9. Not to provoke to anger. *Epheſ.* 5. 4.
   4. Bleſſing. *Gen.* 27. 25.

2. *The Kings duty to his ſubjects, and Magiſtrates, to thoſe under them.*

Rom. 13. 4. Deut. 17. 19. Pſal. 132. 1. 2 Reg. 23. Iſ. 49 23. Rom. 13. 4. 1 Tim. 2. 2. Gen. 14. 14.

   1. To be the keepers of both Tables; to ſee that Truth be maintained, juſtice executed.
   2. To ſee that God be honoured, abuſes in Religion reformed.
   3. To be a *nurſing Father* to the Church.
   4. To puniſh the bad, encourage & reward the good.
   5. To ſeek peace and enſue it.
   6. Upon a juſt ground to wage warre.

3. *The Husbands duty to his wife.*

Eph. 5. 25. Gen. 2. 18, 1 Cor. 7. 3. Gen. 3. 17.

   1. To dwell with her according to knowledge. 1 *Pet.* 3. 7.
   2. To love her, which is declared by mutual help, and by due benevolence.
   3. To govern, direct, maintain her, and protect her.

4. *The Maſters duty to the ſervant.*

1. To

1. To command lawfull, possible things, *Col.* 4. 1. Exod. 5. 7.
2. To teach them, feed them, correct them, pay them their wages. Gen. 18. 19. Deut. 25. 15. Jam 5. 4.
3. Not to be proud, stern, rough, churlish to them, *Col.* 4. 1. *Eph.* 6. 3.
5. *The Pastors duty to his flock, is,* To minister the Gospel of God.
1. 2. Ορθοτομεῖν. To divide the word aright. 2 Tim. 2. 15. 1 Tim. 4 12.
2. Λειτουργεῖν. *Rom.* 15, 16.
3. To go before them in word and example.
6. *Those that have gifts and goods, must use them to the advantage of others.* Rom 12 6. Pet. 4. 10, 11.
7. *The aged must shew wisdom, sobriety, gravity, in their words and actions.* Tit. 2. 2, 3.

2. *Sins against this Commandment.*

1. Those offend, who despise their parents age, infirmity, and are ashamed of their poverty and birth. Lev. 19. 32. Gen. 9. 22.
2. They that publish their error, vices, infirmities, to shame them. 2 Sam. 15 3.
3. Children that marry without their parents consent, when it may be had. Levit. 30.
4. Children that refuse and reject their parents commands. Deut. 21. 18. Numb. 16.
5. They that murmur, mutiny, rebell, and dishonour the King, either by denying or not yeelding honour and reverence to his person and dignity: Obedience to his lawes, or due maintenance to his state, as Tribute, Custom, Subsidies, when necessary. Eccles. 10. 20. Jugg. 8. 6. 8, 9. Luc. 20. 25. Rom. 13. 4.
6. They who are undutiful to their husbands, Masters, Governours, Tutors, that murmur and repine against their commands, in such matters, as are within their power and authority. Eph. 5. 22. Col. 3. 22. 2 Tim. 2. 1, 2. Exod. 16. 2.
7. They that neither reverence the persons, nor obey the precepts, nor care for the authority of their Pastours, and deny them maintenance. Mat. 10. 14 7. Heb. 13. 7. 17. 1 Tim. 5. 17. Gal 6. 6.
8. They that are uncivil and rude toward aged persons, or toward their betters in gifts, or estate, or that mock and scorn them. 2 Reg. 2. 23. 8. Jude v. 18.

2 Tim. 3. 3. 9. They that are unthankfull to their ſuperiours.
2 Tim. 2. 1, 2. 10. They that make not interceſſion for them.
Acts 23. 5. 11. They that curſe the King in their heart, or ſpeak
Exod. 22. 23. evill of the ruler of their people.
Eccl. 10. 20. 12. They that neglect to give their people, their
Rom. 13. 7, 8. wives, their children, their family, their ſervants or any of their inferiours, that due, which reſpectively belongs to them.

Exod. 20. 12. 3. *That thy dayes may be long upon the land which the Lord thy God giveth thee.*

Deut. 5. 16. *That thy dayes may be prolonged, and that it may go well with thee in the land which, &c.*

That here intimates not the final cauſe, but the event, for this is not the end of our obedience, but an event and a conſequent to follow upon it, And the promiſe is uſed as a motive to *give Honour to whom Honour is due.*

To clear the Truth of it, we muſt obſerve

1. That all the promiſes of God for temporal bleſſings are conditional, and ſhall be ſo far performed, as may make for our good, and therefore in *Deut.* 5. the promiſe is thus declared and limited, *Honour thy father and mother, that thy dayes may be prolonged, and that it may go well with thee*: ſo that the meaning is, that ſo long as it may go well with any good man, his life ſhall be prolonged, and and no farther. But if his life prove to him a diſpleaſure, and no benefit, it ſhall be taken away, and an eternal, which is far better, beſtowed on him. Thus it happened to *Ioſiah*: to
2 Reg. 22. 20. *Enoch. The good man is taken away from the evill to come.* Iſ. 57. 1.

2. Or, *that it may go well with thee*, may carry this ſenſe, which S. *Paul* intimates. 1 *Tim.* 2. 2. Honour Kings, that you *may lead a peaceable and quiet life*: for where this order is broken, and ſuperiours diſhonoured, there ariſeth nothing but confuſion; peace and quietneſſe is diſturbed, and then it goes well with no man, a long life is a diſcomfort, and no felicity. Theſe if you mean to enjoy you muſt honour, for upon diſhonouring, they vaniſh.

3. Or

3. Or elſe, this promiſe might ſhew Gods Ordinance. For God gives a healthy and long life as a reward and bleſſing to crown our obedience even before the ſonne of men. *Pſal.*37.22. *Such as ſhall be bleſſed of him ſhall inherit the earth, but they that be curſed of him, ſhall be cut off.* Jer.17. 11. Job 21.17,18,19,20.

In this particular, the diſobedient ſon was to be cut off by the hand of the Magiſtrate, and was to be ſtoned; and *Solomon* tells us, *the Ravens of the valleys ſhall pick out his eyes.* Gods law then was, that he ſhould not be *longævus*, long lived. And ſometimes God executes this vengeance with his own hand, as upon *Corah* and his rebellious confederates. *Numb.*16. *Oh fool, this night thy ſoul ſhall be taken from thee.* Read the ſtory of the Kings, and you ſhall find that Rebels and Traytours were not long-liv'd, but periſhed by the ſword, and immature deaths. Deut.21.18. Prov.30.17.

The ſixth Commandement.

Thou ſhalt not kill, or murder.

God having in the former command ſecured the ſuperiour, in thoſe that follow ſecures all men in general, whether ſuperiours, inferiours, or equals, and firſt he begins with the perſon, and ſecures his life. Life we would have above all things, nay life we muſt have or enjoy nothing: nor wife, nor good name, can do any good to a murdered man; hence it is, that God ſecures that to us, which is abſolutely neceſſary, peremptorily commanding that no man aſſault our perſon, and attempt to take away our life from us. But, becauſe the Negative includes the Affirmative, we muſt do all thoſe duties of juſtice, and charity, by which the life of man may be preſerved.

Inhumanity and cruelty are the fountains which let forth the ſtreams of blood. Brotherly kindneſſe and compaſſion teach us to preſerve the life of man, whatſoever then may be derived from either of theſe are the duties of this Commandment, *Ut homo homini non ſit lupus*, that a man be

be not a wolfe to a man, *Ut homo homini sit Deus*: that a man be as a God to his brother.

I. *Forbidden here then there is.*

1. Cruelty and inhumanity. This forbidden. *Thou shalt not take the damme with the young.* Deut. 22. 6. *Not seeth a lamb in his mothers milk*, and Prov. 12. 10. *A righteous man regards the life of his beast, but the bowels of the wicked are cruel. Would there were a sword in my hand, that I might slay thee,* saith *Balaam* to his Asse. Numb. 22. 29. If cruelty were not to be used to a beast, much lesse to a man. God never intended that man, made after his image, should πῆλος αἵματι πεφυρμένον, a piece of clay kneaded with blood. *Caligula.*

2. All kindes of homicide, as our Saviour hath interpreted this Command: *Matth.* 5. whether of the heart, tongue, or hand.

Mat. 15. 19. 1. *From the heart proceeds murders*; of this kind are

Rom. 1. 31. Mar. 5. 22. Ephes. 4. 9. 1. Unmercifulnesse, and a desire to oppresse the poor. *Amos* 2. 6, 7.

Gal. 5. 20. 2. Anger immoderate or causeleſſe, too lightly begun, or too long continued.

3. Envy, grudging, repining, rancour, disdain, emulation.

Rom. 1. 29, 30, 31. Acts 23. 12. Luke 22. 2. 4. Hatred, malice, uncharitable suspicion. 1 *Cor.* 13. 5. 7.

5. Desire of revenge, irreconciliation, frowardnesse, contention.

6. Councel, plotting, or consent to murder any man.

2. The breaking out of this murder of the heart in

1. The tongue manifested.

Ephes. 4. 31. Col. 3. 12, 13. 19. 1. By evill speaking.

2. Disdainful speaking. *Rachâ.*

3. By bitter and angry words. *Thou fool*, Mat. 5. 22.

4. Mocking in an ill manner. *Levit.* 19. 14. *Gen.* 21. 9.

5. Brawling, threatning, provoking. *Tit.* 3. 2.

Acts 24. 5. Acts 28. 4. 6. Clamour or vociferation. *Ephes.* 4. 31.

7. Detraction. Censoriousnesse.

2. The

2. The hand, which is actuall murder, and this may not be acted.

1. Not upon a mans selfe. For no man is master of his owne life he is Gods servant, and the Lord, that gave it, must take it away. *Lord now lettest thou thy servant depart*, sung old *Simeon*. Luke 2.29.

2. Another he may not kill. *Gen.* 4. 10, 11. *Gen.* 9. 5. Neither commit, *homicidium*, *fratricidium*, *parricidium*, &c. not kill a man, his brother, his father.

Q. *Whether then may the Magistrate put any man to death?* Exod.23.7. 2 Reg.6.32.

Ans. Yes, but he may not murder any man: lawfully he may, and must take away some mans life, for God hath put the sword into his hand, and made him a minister to execute wrath. *Rom.* 13.4. *Thou* then, in the command, is the private man, who hath no commission from God, not the superiour, whom God (who alone hath *vitæ & necis potestatem* power of life & death) hath set in his place, & in his right and power to execute malefactours. So that, to speak properly, it is not the magistrate, that takes away the malefactours life, but God that commands his vicegerent and deputy to doe it. Gen.9.6. Deut.19.13.

Now that the magistrate proceed justly, and fall not within the compasse of murder, necessary it is, 1. that there be a just cause. 2. a right end and intent. 3. that he be Gods deputy, that is, have a just and a lawfull power, for where any of these three, especially the last is wanting, the man is plainly (who is adjudg'd and executed) murdered, & the doers are murderers, be they in what height, place, or power soever. 2 Chron.24.22

Now to this murder of the hand are reduced.

1. Chance-medly. *Deut.* 19.4.5.
2. Man-slaughter. *Exod.* 21.12.13. *Levit.* 24.17.
3. Mutilation, or dangerous wounds, Fighting. Levit.24.19,2 Ja 4.1.
4. All duells. Gen.10.9.
5. All unlawfull warre. Treasons. 2 *Tim.* 3,4. Gen.38.8.
6. Those medicines that procure Abortions. Exod.21,22,3
7. Cowardise in a magistrate, that delivers an innocent Deut.1.11.

Luke 23.24. cent person to the will of his enemy. This was *Pilates* case.

In this precept is commanded.

Job.29.15. 2 Cor.8.3. 1 Peter 1.22. 1 Tim.5.23. Rom.12.18. Col.3.12. 1 Pet.3.8. Col.3.12. Rom.15.1. 2 Cor.2.10. Ephes.4.32.

1. To love one another, and to doe all offices of charity by which the life of man may be preserved.

2. To preserve our owne health, and of others, so far as we can.

3. To preserve and follow peace with all men. To be quiet. 1 *Thes.*4.11.

4. To be merciful l, bountifull to prisoners, capives, *&c. Mat.*25.36.

5. To be courteous, kind, affable. *Ephes.*4.32.

6. To beare one anothers burdens. *Gal.*6.2.

7. To forgive and remit offences, and to be easily pacified and reconciled.

I need not delineate farther who they are that breake, who keepe this commandment, since by the inspection of the particulars it is easy for any man to doe it.

The 7 Commandment.

Thou shalt not commit adultery.

Θύμος Anger and the ill effects thereof are restrained in the former commandment, in this ἐπιθυμία κακὴ evill lust and concupiscence.

Col.3.5. 2 Thes.4.5

The end intended in this commandment is chastity, that wee keep our bodies chast, as the Temples of the holy Ghost, whatsoever therefore may conduce to this end must be done, what may staine our chastity must be avoided.

What is here Commanded.

1 Thes.4.3. Luke 21.34. 1 Tim.3. 1 Pet.3.2,3. Gen.19 5. 2 Cor.6.

1. Chastity. 2. Sobriety. 3. Temperance, or moderation in meats and drink, Purity.

4. Modesty in apparell, in behaviour, in words. *Mat.* 1.25. 1 *Tim.* 2.9.

5. Castigation of the body. 1 *Cor.*9.27. *Rom.*13.14.

6. Prayer,

6. Prayer, watching, faſting. 1 Cor. 7. 5.
7. Marriage to thoſe who have not the gift of continency. 1 Pet. 4. 1 Cor. 7. 9.
8. The bed undefiled: or the chaſt uſe of a wife. Mat. 19. 11. Heb. 13. 4.
9. Not to ſeperate, divorce or put away a wife. Mat. 19.
10. Labour in an honeſt vocation. 2 *Theſ.* 3. 6. *ad* 13. Ezra 16. 49.
11. To make a covenant with the eyes, and eares. Job. 31. 1. 7.
12. To keep honeſt, modeſt, and chaſt company. Mat. 5. 29. Prov. 7 22. Pſal. 50. 18.

In this Commandment are forbidden.

1. All kind of ſenſuality, laſciviouſnes, wantonnes, or uncleanneſſe, which is contained under theſe 4 words. *Rom.* 1. 24. Deut. 22. 22. Prov. 6. 32. Heb. 13. 4. Levit. 18. 6.

1. πορνία, which in a married perſon is whoredome or adultery: and under it may be reduced. 1 Cor. 5. 1. Gen. 2. 24.

1. Inceſt, which is committed with one allied in the degrees prohibited. Mat. 19. 5. Mal. 2. 14, 15, 16.

2. Polygamy, or the taking and keeping of two or more wives.

3. Concubinage, which northward they call a Ligbie.

2. πονηία. Villanie, under which are contained.

1. Beſtiality. *Levit.* 18. 23.

2. Sodomy. *Levit.* 18. 22. *Rom.* 1. 26. *Gen.* 19.

3. πλεονεξία. An imoderate deſire: and under this are. Deut. 23. 17.

1. Harlotrie, when committed with a common ſtrumpet. Ier. 5. 7. Epheſ. 5. 3. Ezech. 18. 6.

2. Fornication, when with a mayd not common. Epheſ. 4. 19.

3. Immoderate uſe of the marriage bed. Gal. 5. 19.

4. κακία. Naughtineſſe, laſciviouſneſſe, wantonneſſe; to which may be reduc'd, this filth following.

1. All that feeds this ſin, or are incentives to it: as Gal. 5. 9. 1 Pet. 4. 3.

1. Luxurious diet, inflaming wines *&c.* *Iſ.* 5. 11. Rom. 13. 13.

2. An idle life. 1 Cor. 5. 11.

3. Moroſe thoughts, that dwell on the phanſy with delight. Ezech. 16. 49. Rom. 13, 14.

2. All outward provocations to it, which are the ſnares of luſt: as laſcivious dreſſings. Iob 20. 11, 12. 13. Iſa 3. 16. ad 23.

1. Embroydred hair. 2. Painting the face. 2 *Reg.* 9.30.
3. Strange apparrell. 4. wanton gestures, dalli-ances.
5. Corrupt company. 6. Lascivious books.
7. Wanton pictures, tales, stories, songs.
8. Immodest kisses, *&c.*

1 Tim. 2. 9.
Prov. 7. 9. ad 27
Mat. 6. 22.
1 Cor. 5. 11.
1 Cor. 15. 33.
Prov. 6. 27.
Isa 3. 16.
2 Peter 2. 14.
Gen 38. 7.
Ephes. 4. 29.
Col. 3. 8.
Ia. 1. 13, 14.

3. The signes of it.

1. In the eye wanton glances. Eyes full of adultery.

2. In the speech σαπροι λογοι smutty words.

4. In a word, all desires of wantonnes consented to, though they break not into act.

Those who keep their bodies chast, or use the means to chastity are those who keep;

Those who pollute, or give way to any temptation that may pollute, are the men that breake, this commandment.

The 8 Commandment

Thou shalt not steale.

Man may have a just title to somewhat, which he may call his owne, whether his Title ariseth, by just acquisition, inheritance, by gift or donation, or by contract. And it is the purpose of God here to secure *Suum cuique*, every man in his estate, setting a hedge, and a fence about his goods by an eternall law of commutative justice, that no man dare to breake over, or rush upon what is his, without an apparent injury, and an affront done to God.

This being the end.

1. *Here is commanded.*

1 Tim. 6 7, 8.
Phil 2. 4.
1 Reg. 21.
Rom. 13. 8.
1 Thes. 4. 6.
Deut. 25. 13.

1. That every man be content with his estate: and to have moderate desires.

2. To preserve our neighbours goods, and to suffer every man to enjoy his owne quietly, and fairely.

3. To give and pay every man his due: and injure no man.

4. To

4. To uſe juſtice in all our dealings, contracts, bargaines. Jo.6.12. Prov.27.23. Phil.3.12.

5. To be frugall, and not to ſpend above our eſtates. *Luke*.15.13. Mat.6.11. 1 Tim.5.8.16.

6. To uſe honeſt means to get a livelyhood: *viz*. prayer and labour. Luke 6.35. Exod.22.7.

7. To uſe our goods to benifit others juſtly, liberally, cheerfully. *Heb*. 13.16.

8. That we reſtore what is unjuſtly gotten, or detained. *Luke* 19.8.

2. *Here is forbidden*.

1. Unjuſtice, violence, oppreſſion. Rom.1 29. 1 Th.5.4.6.

2. Covetouſneſſe, and hoarding up all that comes in. 1 *Tim*.6.9. 2 *Pet*.2.14. Epheſ.5.5. Eccl.4.8.

3. Tenacity, or the niggards hand. 1 Cor.6.1.

4. Contentiouſneſſe, and vexatious law-ſuites. Mat.6.25. 1 Theſ.4.6.

5. Immoderate care and ſollicitude. Epheſ.4.28.

6. Deceit, fraud, circumvention in bargains, contracts, buying, ſelling. 1 Cor.6 10. Deut.25.13. Amos 8.4.

7. Picking and ſtealing: or ſecret purloyning. 1 *Pet*. 4.14: Rom.2.22. Act.5 3.

8. Open robbery, violence, plundering, and rapacitie. Pſal.37.21.

9. Falſe weights, and meaſures. Ja.5 4.

10 Sacriledge. To detaine Tythes, Tribute, Cuſtome. *Mat*.3.8. *Luk*.20.25. Ier.7.6. Lev.6.2.3. Iſa.1.23.

11. To borrow and not to pay againe, when they are able. Pſal.15.4. 1 Pet.2.1.

12. To detaine hirelings wages: cheate orphans, and widdows. Luke 15.13. Lev.5.7. Exod.22.16.

13. To embezell other mens eſtates, and faile a truſt.

14. To recieve bribes, and ſet juſtice to ſale.

15. To breake their promiſe, and refuſe to ſtand to their bargaine.

16. To embaſe and adulterate coin, and paſſe it for good and perfect.

17. Prodigally to waſt their owne eſtate.

18. They, who make not reſtitution, offend.

2 Thes.3.11. 19. To live an idle life, and not to use honest labour to live.

The 9 Commandment.

Thou shalt not bear false witnesse against thy Neighbour.

The scope and intent of the law giver is, that as God is a God of truth, so those who honour him, labour to preserve Truth among men and hate the contrary, which is all falshood and lying; since by a false Testimony the credit, reputation and good Name of our neighbour, that I say nothing of his goods and life, are much empayred and wrong'd.

This sometimes is called in question in judgement, sometimes again it may be hazarded in private commercies among men: and therefore God here gives an order for the tongue, that whensoever, or whereseever there be an occasion to speake of him, we cast of lying, and speak every man the truth of, and to his Neighbour. Our words then must be.

Epes.4.25. Ps.15.2. Rom.1.30. Lev.19.16. 1 Tim.5.13. Act.23.7. Jo.18.36. Act.5.42. Luc.22.57. Rom.12.9. 1 Pet.2.1, 2 Cor.12.20. Act.12.22, 1 Thes.2.5, Ephes.4.29, 2 Sam.16.3. Prov.17.27. 28. Is.3.6, Eccles.10.12. 13.14 Gal.2.4. ad.14. Ruth.2.4. Ephes.5.4. 1 Sam.25. 2 Sam.16.5. Gen.21.9,

1. True to which is opposed { Lying, and Slander, Calumny, Detraction, Vanity. Talebearing.
2. Free, to which is opposed { Indiscreet profession of truth, and Cowardly feare.
3. Simple, to which is opposed { Guile and wispering, Dissimulation, Flattery.
4. Profitable, to which is opposed { Vnprofitable, Hurtfull. Rotten } speech
5. Few, to which is opposed { Immoderate prating. Futility. Unseasonable supressing the Truth.
6. Courteous, to which is opposed Scurrility. Rayling: Scoffing,
7. Affable

7. Affable, to which is oppoſed. Moroſity. Churliſh, words.

1. The vertues are here commanded. Truth. Freedom Simplicity &c.

2. The oppoſite vices forbidden. *viz.* Lying Slandering. &c.

1. *They then keep this Commandment.*

1. That preſerve the good name of their neighbour. Prov. 10, 12.
2. That truly and freely, and ſimply give a teſtimony to Truth, eſpecially being calld to it by lawfull authority. Matt. 1. 19. Act. 4. 20.
3. That uſe few, courteous, profitable, and affable words. Act. 5. 29, 30. Ja. 1. 19. 1 Pet. 3. 8.
4. That ſpeake well and charitably of their neighbours. Ephe. 4 29. 1 Cor. 13. 5, 7. Eccl. 17. 23, 24

2. *They offend againſt this Commandment.*

1. They that bring in, and they that are falſe witneſſes againſt any man. Matt. 26, 60.
2. They that accuſe their neighbour unjuſtly, and rayſe falſe tales, and they who report and ſcatter them. 1. Reg. 21. 13. Levit. 19, 19. Tit. 2. 3.
3. They that openly ſlander, detract, ſcoffe, or rayle at their brother, or uncharitably, cenſure him, and back-bite him. Luc. 11. 15. Act. 2 13. Matt. 7. 1.
4. They who are ſuſpicious, raiſe jealouſies, and are buſiebodies in other mens matters. Rom. 2. 1. 2. Sam. 16. 3. 1. Pet. 4. 15.
5. They who flatter and diſſemble with a double tongue. Pro. 26, 18. 5. ad 26.
6. They who are wiſperers. *Rom.* 1. 29.
7. They who uſe churliſh words, and are vaine boaſters. 2 *Pet.* 2, 18. 1 Sam. 25, 3. 10,
8. They who give malicious falſe Teſtimonies in publique or privare. *Exod.* 23. 1. Rom. 13. 13. *Pſ.* 58, 1, 2, 3.
9. They who conceale the Truth to the prejudice of another, being required by juſtice and charity to give Teſtimony to it. Prou. 24. 11, Levit. 5. 1, Pſ. 82. 4.
10. Judges that give falſe Sentences. 1. Reg. 2. 2. Exo. 23. 2.
11. Advocates and lawyers that wittingly plead bad

cauſes

causes. 2. *Chron.* 19. 2.

Ps. 10. 7. Ier. 32. 13. 14. 1 Tim. 4. 2.

12. Regisſters or Notaries that make falſe Acts.

13. All that æquivocate or lye. *Exod.* 23. 7. *Col.* 3. 9.

The 10 Commandment

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid ſervant, nor his oxe, nor his aſſe, nor any thing that is his.

This commandment cutts to the quick: and the Scope of it is to extirpate the very roote, and deſtroy the ſeed of all injuſtice and uncharitableneſſe from the earth.

It ſhews that God looks farther than man, and that his law is more perfect and exact then all the laws of men, For whereas the laws of men can only reſtrain the outward Act, bind the hands, and ſtop the mouth: and, in caſe they prove unruly, puniſh the Malefactor: Gods law takes hold on the firſt and inmoſt thoughts, intentions, and motions to evil, and in caſe they be entertaind, will call man to the bar for them.

Rom. 13. 4. Heb. 10 16. Rom. 7. 14. Mat. 12. 36. Io. 4. 23.

I little doubt, but what is here forbidden was alſo prohibited in the former Commandments: for in them all intentions to evil are reſtraind. But yet with this difference; in them it was by reduction and implication, in this it is plainly, and by explication: in them ſomewhat darkly, in this clearly evidently, expreſſely.

And ſuch an Expreſſe and Command was neceſſary. For ſuch is the deceitfullneſſe of mans heart, that he is apt to flatter himſelfe, and to conceive that when he hath forborne the outward Act, he hath done Gods will. This is apparent in the young *Phariſie*, who, becauſe he had lived ἀμέμπτως a blameleſſe and a good Morall life; and outwardly obſerved *Moſes* law, profeſſed openly, all theſe have I obſerved from my youth. And again it is more evident in the old *Phariſies*, that confined the duties to the exter all

Luc. 18. 21.

externall act. So that it was necessary for our Saviour to teach these *Rabbies*, that *Moses* meant somewhat beyond what the bare words sounded. *Mat.* 5. *You have heard, that it was said by them of old. Thou shalt not kill. Thou shalt not commit adultery, But I say*, causelesse anger, desire of revenge, lust after a woman is a breach of the law.

Thus much a man, being over indulgent to himselfe, would never have thought of, and therefore God by an expresse and peremptory law hath commanded. *Non concupisces. Thou shalt not Covet.* And the examination of our wayes by this, will conclude the most strict liver and Pharisie under sin, and make him cry out with *S. Paul O miserable man that I am! who shal deliver mee from this bodie of death?* Rom. 7.24.

Concupiscence is that which is here prohibited, not simply all, but that which is evil. For our desires are of two kinds, Good, and evil. Rom. 3.20.

1. There is a good desire. A good desire of superiority, 1. *Tim.* 1.3. A good desire of punishment upon a malefactor. *Deut.* 13.8.9. A lawful desire of woman, meate, and drink. A lawfull desire of goods and riches, A good desire that truth should flourish, and a good lust of the *Spirit* against the *flesh*. Gal. 5.17. Gen. 24 3. Io. 4.6. Prou. 10 8. Io. 17.17.

So long as the desire is regulated and kept in by the law of God, it is good and necessary, and God hath left it impressed in the soule, as the incentive to all duties both Religious, Naturall, and Morall.

2. But besides this good desire there is a bad, which is calld the *old man* Ephe. 4.22. *Sin that dwells in us*. Rom. 7.5. *The sting of death*. 1. Cor. 15.56. *The thorne in the flesh*. 2. Cor. 12. *The concupiscence of men*. 1. *Pet*. 4.7. Which is a foolish, hurtfull desire retaind in the sensual part of the soule, which is so far from being a help to the understanding and will, as it ought, that it darkens and seduceth it.

And hence it comes to passe, that an Object of profit or pleasure being proposed, it is first delighted with it, then it stayes and dwells on that delight, after it consents to receive it, or at least doth not resist or reject it, rather sets the 1 *Pet.* 2. 11. Act 7.51.

thoughts to compasse it, or at last yeelds to act it.

By this gradation sin, from the Conception is brought to the birth, which progres. *S. James cap.* 1.14.15. Hath thus excellently expressed. *Every man is tempted, when he is drawn away by his own lust, and intised.* Then when lust hath conceived, it brings forth Sin, and sin, when it is finished brings forth death.

1 Io 2.15.

Evident here it is, that lust in the heart of man, is as it were the *Matrix*, in which Sin first receives the conception, articulation, life, motion, and growth, till it come to the Birth: and the Midwives, as I may so say, to bring it forth are the *lusts of the flesh, the pride of life, and the lust of the eyes*, that is profit, which last is especially forbidden in this commandment; and two Objects are here named.

1, Our neighbors goods, His *house* his *servants*, his *cattle*.
2. Our neighbours wife. *Thou shalt not covet* &c.

Because men commonly lust after these.

1. By wanton fleshly desires, they lust after thei neighbours wife.
2. By covetousnesse, they lust after their neighbours goods, his house, his man servant, his maid-servant, his oxe his asse.

And yet these are not all the irregular lusts by which a man is tempted, drawn away, and intised. There is.

Habb. 2.9. Iudg. 9.7.15.
1. A lusting after our neighbours dignity, honour, place, through pride, and ambition. This is pride of life in *S. Iohn*.

1 Sam. 18.5, ad 12.
2. A lusting after our neighbours bloud, and life, out of envy, hatred, malice, revenge. These are lusts of the flesh.

1 Reg. 18.17, Mar. 9.34 & 11.19.
3. A lust to take away our neighbours good name and reputation, arising out of the same, or other vicious causes.

That therefore no man should conceive that his covetous, and *wanton lusts* were alone restrained, and not his proud, ambitious, revengfull, malicious, and envious also: That no man dreame of a liberty in any; it hath pleased the lawgiver here to give a *καθάρσιον* a purge to all,

Tertul. de pallio.

and

and to ſet a bar to all, by this generall prohibition.

Thou ſhalt not covet his ox, nor his aſſe,
Nor any thing that is his.

His honour is his, his life is his, his good name is his, as well as his wife, his man ſervant, his maid-ſervant, his ox, or his aſſe, and therefore we may no more covet to take from him the one than the other: what is his, he muſt quietly, and peaceably enjoy.

1. *In this præcept is commanded.*

1, That we be content with our own, and the portion that God gives us. Phil. 4. 11. 12. Iſ. 5. 8.

2, Not to be coveteous of what is another mans. Epheſ. 4. 28.

3, That we labour in that vocation, to which God hath called us, honeſtly.

4. That the commencement of any motion to deſire what is anothers, is to be diſbanded inſtantly, and not ſuffered to ſtay in the appetite in any degree of moroſe delectation. Act. 20. 33. 34. Gal. 5. 24.

5. That thoſe things be our neighbours which God hath given him. Act. 5. 4.

6. That by this gift every man hath a property, and diſtinct, right in that he poſſeſſeth, and therefore no man may deſire to invade or diſpoſſeſſe, him. Habb. 2. 5. 6.

7. That we fight againſt fleſhly luſts, and labour to mortifie, crucifie, and ſubdue them. Epheſ. 6. 12. Rom. 8. 3. Gal. 5. 24.

8. That we ſtop ſin in the beginning, and reſt not till extinguiſhed. 1 Cor. 9. 27. Prov. 1. 10. ad. 20.

2. *Offenders againſt this command are.*

1. They who envy other mens wealth and proſperity. Matt. 20. 15.

2. They which deſire paſſionately to poſſeſſe, what is another mans. 1 Reg. 21. 4. Micah, 2. 1, 2.

3. They who with greedineſſe purſue riches, honours, pleaſures. Mat. 6. 24. ad. 34.

4. They who are over ſollicitous, carefull, vexed, diſtracted, diſquieted about the purchaſe of wordly things.

Prov. 30. 14, 15, 2 Thes. 3. 11, Gen. 47. 3. Rom. 7. 13. ad 25. Rom. 8. 5. ad 13.

5. They who having ſufficient, ſtil deſire more.

6. They who are idle, and labour not in an honeſt way to get their living.

7. They who ſtifle not ſin in the conception and birth, or being brought forth, do not mortifie, and crucifie it.

Many other offences there are againſt Gods law, but they may, either by theſe general rules, be diſcovered, or elſe by the particular known: there being very few which will not with eaſe be reduced to one or other of thoſe heads above mentioned. Some of theſe are here twiſe ſet down, and under divers commandments, becauſe Divines ſometimes reduce them to one Commandment and ſometimes to another.

Q. *Whether is a man able of himſelfe to do theſe duties to God and man?*

A. No. For my good child know this, that thou art not able, to do theſe things of thy ſelfe, nor to walke in the Commandments of God, and to ſerve him without his ſpecial Grace.

Here I thought good to inſert this diſcourſe about the ability of man to keep Gods law.

Matt. 19. 17. When the young man came to our Saviour to ask him the way to heaven, the anſwer which Chriſt returned was, *If thou wilt enter into life keep the commandments*, and no queſtion, were a man able to keep the way without erring, or ſtand upright in the way without ſlipping or falling, this very way would bring a man ſafe to life. For it was not ſaid in vaine, he that does theſe things ſhall live in them.

Ezech. 20. 13. Matt. 7. 13. 14. A hard, narrow and ſtraight way indeed it is, yet it would be conſidered, whether out of wilfulneſſe we do not deſert it, and under pretence of difficulty and diſability take liberty to ſatiſfie our own luſts and affections, and to break aſunder thoſe bonds, and caſt away thoſe cords by which the very light of reaſon (which is a ray of the divine image, ſhining yet in our ſoules) would faſten and oblige us.

To open this point fully: man muſt be conſidered either

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as a meer Natural man, or as ſupported by ſpeciall Grace.

1. Let man be conſidered in the ſtate of nature only, though he cannot ſhake of Sinne, that hangs ſo faſt on, nor repreſſe the dominion of it univerſally, yet he may forbear many evil outward actions in particular, to which he returns *like a dogge to his vomit*, in which he wallows *as a ſwine in the mire*. For though inbred concupiſcence doth tempt and encline, yet it doth not confine and determine any man, to this or that ſin in particular, as to act this murder, this adultery, that theft, that ſlander &c. 2 Per. 2. 22.

And this is manifeſt, becauſe reaſon in man is *Naturall Grace*, it being a gracious part in God to make man a reaſonable creature: and this light of reaſon ſhews, that there is ſomewhat, of its own nature, vertuous and juſt, which is to be proſecuted, ſomewhat vicious and unjuſt which is to be avoyded, though there never had been any poſitive law to command the one, or to reſtraine the other. Were right reaſon then heard to ſpeake, the outward acts of Gods commands would not eaſily be diſobeyd. The firſt reaſon, Rom. 2. 14. 15.

Examine but every precept apart, and the reaſon of the obſervance will appear ſo equall, that it will be no hard matter to judge by what irrationall perſwaſions a man is drawn away from his own power and abilities, as if he were unwilling to uſe it againſt his pleaſing deſires.

1. By the very firſt commandment he is enjoynd to ſubject himſelf to Almighty God as a ſuperior power, to ſerve him as his Lord, to adore him as his maker, to love and honour him as his Father. There is nothing but corrupt reaſon that can entice him to the breach of this command. For let him deliberate with that naturall underſtanding with which God hath endued him, and reaſon will dictate thus much, that it is both juſt, ſafe, and beneficiall, that man, being Gods ſubject, ſervant, child, creature, doe render unto his ſupreme Lord, Maſter, Father, Creator, fidelity, ſervice, fear, reverence, love honour.

2. From this ſtep to the next of Gods laws. Thou ſhalt not make to thy ſelfe any graven image, thou ſhalt not bow down to it, and worſhip it. What difficulty, what

impoſſibility is there in this that it may not be kept? For what man, endued only with the light of reaſon, and is not forſaken of God, will proſtrate himſelfe before, and call upon a blind, deafe, dumbe, dead ſtocke, far more worthleſſe than the meaneſt creatures? Who can imagine to repreſent an infinite eſſenſe, and a ſpirit by finite and materiall lines? which is ſo far not only againſt reaſon, but even common ſence, that *David* made it a *Quære*, whether the Idolatour or the block, to which he boweth, were more ſenceles. *Pſal.* 35. 18.

3. But ſure I am the raſh and fooliſh breach of the third Command admits no excuſe for it, but cuſtome, which aggravates all other ſins. Pleaſure it hath none to ſpeak for it, profit ordinarily it brings none, which are the two great inchanters of mortall men, and advocates for other tranſgreſſions. Theft gives ſatisfaction to our needs. Adultery to our luſt. Oppreſſion to our ambitious, covetous heart: but this contempt and abuſe of Gods name ſatisfies no ſence, advanceth not the eſtate. Adviſe then with reaſon, and ſhe will tell you, that there is no reaſon to be given, why any man ſhould take Gods name in vain, except he deſires to dwell with everlaſting burnings.

4. No nor any reaſon for the breach of the next: very much for the obſervation of it, for what burden, what paine, what inconvenience is there in this, to ſet apart a day to the ſervice of God, and reſt from our ordinary labours? Rather what great eaſe, what equity? God beſtows upon us ſix dayes, tis but reaſon then the ſeventh be his, and that it be a reſting day, a holy day, a day of reſt for the content of the ſervant, and the comfort of the maſter: a day of holineſſe, in which both maſter and ſervant may tender their devotions, & expreſſe their thanks to their good Lord.

Were theſe Dictates of nature, well learned and weighed, all the pretended difficulties of the firſt Table would vaniſh, and eaſy it would be to perſwade obedience to theſe wholſome laws. And the ſelfe ſame light of nature, that perſwades to piety, would perſwade to juſtice and charity alſo. 1. For

1. For doe not children receive from their parents, their naturall, life, livelyhood, education? Have they not begotten us, borne us, cherished us in our weake and helplesse infancy, and bestowed upon us the harvest of their labours, cares, sorrows? Were this well thought on, it could never be held a burden, that we returne unto them due respect, honour, love for love, since naturall reason, and affection enclines men to be gratefull towards great benefactours.

2. To proceed, remove those following laws, and whose life, whose wife, whose goods, whose good name can be free from invasion? He that will not kill may have a designe to doe it, and he that will not defile his neighbours wife, yet may have a lusthill eye: Now all these injuries and desires, God hath stav'd off with this one Dictate and maxim, of nature, *Quod tibi fieri ne vis, alteri ne feceris.* Kill not, doe not covet to kill. Pollute not, doe not covet to pollute. Steale not, doe not desire to steale. Be-ly not, doe not desire to be-ly another, because thou thy selfe art offended, if another doe, or covet to doe, in any of these, the least wrong unto thee.

The summe of all this is, that the commands of the Decalogue are highly consonant to the rule of reason, & for the outward acts, and grosse breaches thereof may be forborne by any man, who will hearken to what his reason will teach him.

This is manifest also in that the leudest man attempts not malicious wickednesse without some precedent deliberation. A debate there is betwixt reason and passion, pleasure profit and the soule, before the consent is gotten, and reason being overborne by selfe love, yeelds against the evidence of conscience. *Video meliora, proboque. Deteriora sequor*, and then follows a free election and contrivance by what means the plot may be brought to passe. And yet when it comes to the birth, and is ready to be delivered, the most wicked man will hold in, and restraine himselfe, put case the eye of some honest *Cato*, the reverence of some man he honours, some present feare or danger

The second reason.

danger doth over awe him. Why is it els, that sinne is delayd, sought to be put off to darknesse, to corners, and to be acted in another place and time? This clearly shewes, that it is more possible for a naturall man to keep the outward act of Gods commands than he usually doth.

The third reason.

Lastly this is evident even by the laws of men, who have set penalties upon those who breake the morall law. Now it were unreasonable for a prince to lay a punishment on that crime which is unavoidable. These very penalties then sufficiently demonstrate, even in the judgment of men, notorious crimes: such as are murders, adulteries, thefts, perjuries, *&c.* might be avoided by meer naturall men, were but the law of reason heard to speak.

Thus it is with nature in those actions which are manifestly ill, as for those which are good, a possibility there is, even of a meer naturall man, to performe many a morall act, which for the substance of the worke is simply good, and yet is omitted. Evident it is, that he, who is ψυκικὸς carnall, may give a cup of cold water to one that belongs to Christ, he may cast two mites into Gods treasury, he may give meate to the hungry, and drink to the thirsty, or he may, if he please, omit it, or deny it. Which because he could doe, and did not, he is justly condemned. *Mat.* 25.42.

But what then! What? Are the commandments of God to be kept by a meer naturall man? I say it not. Thus much only, that many outward scandalous Acts may be restrained, and forborne: many good actions that are omitted, done by observation of the rules of nature. Men, considered as men, may be far better morally than they are: lesse sinfull, more charitable, more just, though in the inward part and actions of obedience they will come far short.

Chrys. de pœn. hom 8. *Basil in* Psal. 118. *Aug. de Temp. ser.* 61. *vers* 191. *Id de nrâ & gratia.* c. 43. & 69 *Id in* Psal. 56. *Heiron. exp. Symb. ad Damasum.*

And this I take to be the meaning of the ancients, *Chrys. Basil. August. Heiron. Concil. Arauf.* c. 25. who with one mouth affirme. *Deus non mandat impossibilia.* God commands no impossible things: and St. *Augusts.* reason is, *quia justus est*, because he is, a just God. He doth not

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as *Pharaoh*, require the tale of bricke, where he denies the ſtraw.

2. *Not without his ſpeciall grace.*

You have ſeen how far the commandments are poſſible and may be kept by a meer morall or naturall man. But beſides theſe outward acts, there be many inward, and from both theſe there iſſue many other duties, which for many cauſes may be defective, yea and will be defective ſo long as we carry about us this body of ſin. There is one perfection of this life, another of the life to come. Now the law of God expects from us in this life, not abſolute perfection, but ſuch a perfection as is to be had in this life, which the ſchoole calls *perfectio viatorum*, the perfection of wayfaring men, and define it thus, when the will of man habitually entertains nothing that is contrary to the love of God. Thom. 2.2.4. 44.art.4.ad. ſecundum.

To arrive to this pitch the power of nature is too weak, it muſt be attaind by the grace, or as our catechiſme hath taught us, by the *ſpeciall grace of God*: for it is a peculiar to thoſe who are borne againe, ſanctified by the ſpirit of God, cleanſed by Chriſts blood, engrafted and made partakers of the divine nature: *without mee*, ſaith our Saviour, *you can do nothing*. Jo. 15.4,5.

But with him, that is Chriſt, they may doe much, they may goe far, they may walke uprightly and ſincerely in this way. Poore and infirme people, that concieve the contrary, have not yeelded themſelves to be governed by the ſpirit of Chriſt. Would they but make a triall, they ſhould find that true, which St. *Paul* confeſſd by experience in himſelfe: He complaind of the *thorne in his fleſh*, but after he had recieved *ſufficient grace*, he confeſſeth that Chriſts *yoke was eaſy and his burden light*, that no Command was grievous to him. *I can doe all things through Chriſt that ſtrengthneth me*. And *David*, that was troubled at his ſlipps and falls, yet when God had once ſet his heart at liberty by this ſpirituall unction, could runne the way of Gods Commandments: not walke ſoftly, but runne over them with great haſt and pleaſure. 2 Cor. 12.8,9. Phil.4.13. Pſal.119.32.

Even as a cart wheele, that creaks and complains all the way it goes, under the ſmalleſt burden, while it remains dry, but having ſome ſmall quantity of oyle put to it, runns on merrily, & without any noyſe: ſo alſo he that grones under the burden of Gods law, and complaines of the weight, of the uneaſines, of the difficulty of it, being ſuppled with this holy oyle, runns on with comfort and murmurs not.

This grace of God in this life never rayſeth the man to perfect, exact, and unſinning obedience, but it makes him a *new creature*, creates in him a ſincere obedience to the whole goſpell, it ſhuts the dore againſt all temptations & ſecurity, ſloth, preſumption, hypocriſy, partiall obedience, and habituall progreſſes in ſin; it teacheth and enables us to mortify, crucify, and ſhake of the fruits of the fleſh, and upon our failings, it quickens us to bewaile, and lament our frailties and infirmities; for Chriſts ſake, of our heavenly father to beg a pardon, and ever after to reform and amend what is amiſſe.

Gal. 6. 15.

In this ſence a regenerate man, aſſiſted or rather informed by the *ſpeciall grace of God*, may, nay muſt walk in the commandments of God, and ſerve him; This is the condition of the ſecond covenant, and Gods grace, ſhed in a good mans heart, inables to performe it: which obedience, when it is truly and faithfully done, though mix'd with much weakneſſe and imperfection, and many ſins, (ſo that they be not levened with wilfullneſſe and impenitence) God hath promiſed to accept and crowne.

Luke 1. 74. 75.

For, for our comfort the law is now in the hand of a mediatour, and having the whole in his owne hand, he could make what order for it he pleaſed. Among others this was one, that if there be in a man a ready will. 2 *Cor.* 8. 12. a man ſhall be accepted according to that he hath, and not according to that he hath not. How kindly did he accept the poore widdows two mites, how candidly did he take *Maries* box of ſpiknard, becauſe that little they did, was all they could doe?

Heb. 9. 15.

Luke 21. 2, 3, 4. Mat. 26. 13.

This mediatour is the man Chriſt Jeſus, and he well remembers

1 Tim. 2. 5.

remembers of what mould we are made, and therefore being a compaſſionate high prieſt, he will take all well that is done with an honeſt and good heart, and intercede for the imperfections. Had there been a bruiſe in the reed, *Moſes* would have broke it quit, no more than an Ember in the flax, the ſevere lawgiver would quench that. But he who hath uudertaken to be our mediatour will not deale ſo by us: mediate he will, and ſtrengthen the bruiſe; plead for he will, and blow up, not blow out this little ember. His hand will not break the one, nor his foote tread out the other. Bleſſed be God, this is the help, thoſe, who are *borne of the Spirit*, are like to have from the bowels of a mediatour. Heb. 9. 11, 12. Heb. 7. 25. Mat. 12. 20.

Now looke upon him, as a judge, and then there is great comfott likewiſe. For howſoever thoſe who are none of Chriſts ſhall appeare and anſwere at the great Tribunall of juſtice, yet all they that belong to him ſhall take their triall at the bar of mercy.

Into this court he is pleaſed to remove, where exalting, or rather ſuperexalting his Throne of grace, all his are to anſwer to theſe Articles.

1. Whether they have hearkned to grace, and have had a care, a reſpect, an eye, a love to Gods commandments?

2. Whether their hearts were troubled, that their care was not ſuch as it ought, nor their obedienee equall and coreſpondent to their love and deſires?

3. Whether they have not grieved, quenched, done deſpite to the ſpirit of grace?

4. Laſtly whether they have daily prayd for increaſe of grace, whether dayly for remiſſions of ſins, which was alſo one of the commands of this mediatour, *Dimitte nobis debita noſtra*, forgive us our ſins, and lead us not into temptation, And if we can anſwer with a good conſcience to theſe intergatories, our deſires and indeavours will paſſe for reall performances, our ſorrow for not keeping will be accepted, and our asking of pardon procure and obtaine mercie.

Queſt. *How is this ſpeciall grace and help to be attaind?*

Anſw. By prayer, for *Cali clavis oratio.* Prayer is the key that opens the gate of heaven, and moves God to beſtow a bleſſing: whence it was and is good counſell, *aſcendat oratio, ut deſcendat gratia,* let prayer, aſcend, that grace may deſcend: and thus much this chatichiſme intimates, warning us at all times to call for this *ſpeciall grace, by diligent prayer.*

Queſt. *Is there any rule and forme of prayer preſcrib'd?*

Anſw. Yes, the Lords prayer. *When you pray, ſay, Our Father which art in heaven.* Luke 11. Which command no man can with a good conſcience obey, that holds all ſet forms, neceſſary to be caſt out of the Church. A prayer it is full and comprehenſive of all we can ſue for; enlarge our ſelves we may, but more we cannot aske than is comprehended in it. In this we have not only Chriſts name to countinance our ſuits, but words put into our mouths by Chriſt to ſue in.

Amica & familiaris oratio eſt deum de ſuo rogare, ad aures ejus aſcendere Chriſti orationem. Agnoſcat pater filij ſui verba quum precem facimus, qui habitat intus in pectore, ipſe ſit in voce, et cum ipſum habeamus apud patrem advocatum pro peccatis noſtris, quando peccatores pro delictis noſtris petimus, advocati noſtri verba promamus. Cyp. *de orat. Dominicâ.*

That is. It is a gratefull, friendly and familiar prayer to intreate God by that petition he framd; the prayer that Chriſt taught aſcending to his ears. Let the father acknowledge the words of his owne ſon, when we pray; Let him who dwells in the heart, be in the voice: And ſince we have him an advocate with the father for our ſins when we poore ſinners aske pardon for our offences, let us produce and ſend up the words of our advocate.

In orat Dom. This by *Tertullian* is called *legitima oratio,* the lawfull prayer. And the Ancients began their Liturgy with it, *& hac præmiſſa legitima oratione jus eſt accidentium deſideriorum,* this lawfull prayer being premiſed, a right there was of ſucceeding petitions.

Queſt. *Let me heare therefore if thou canſt ſay the Lords prayer.*

Anſw.

Anſw. *Our Father which art in heaven,* &c.

Queſt. *What deſireſt thou of God in this prayer?*

Anſw. The anſwer in the Catechiſm, is in one continued tenour of words, which I digeſt into this form.

1. The ſumme of the preface. *I deſire my Lord God our heavenly father, who is the giver of all goodneſſe.*

2. The ſumme of the 2 firſt petitions. *To ſend his grace to me and all people that we may worſhip him and ſerve him.*

3. The ſumme of the 3 petition. *That we may obey him, as we ought to doe.*

4. The ſumme of the 4 petition. *And I pray God, that he will ſend us all things needfull for our bodies and ſouls.*

5. The ſumme of the 5 petition. *And that he will be mercifull unto us, and forgive us our ſins.*

6. The ſumme of the 6 petition. *And that it will pleaſe him to ſave and defend us in all dangers bodily and ghoſtly, and that he will keep us from all Sin and wickedneſſe, and from our ghoſtly enemy, and from everlaſting death.*

7. The Sum of the cloſe is this. *And this I truſt he will do of his mercy and goodneſſe, through our Lord Jeſus Chriſt, and therefore I ſay, Amen. So be it.*

Thus far the Catechiſme to which I ſhall make bold to adde a few briefe notes, for farther explication.

THE EXPOSITION OF THE THIRD PART OF The Catechiſme, Being the LORDS PRAYER.

THis prayer excels all other, not only for the Authour, but alſo becauſe in ſo ſhort a compaſs of words, it comprehends a whole ſea of matter. *Compendijs paucorum verborum quot attinguntur, edicta prophetarum, evangeliorum, Apoſtolorum, ſermones domini, parabolæ exempla, præcepta.* Tertull de orat Dom. cap. 9? It is the breviary or Epitome of the whole book of God. For in this Epitome of words the ſubſtance of the law, and Goſpel is delivered; Our love, with the expreſſions of our duties intimated, good things for our ſelves and our brother deſired.

1. Honour exhibited, when we call him father. 2. Faith in the invocation of his Name. 3. A tender of our obedience in his will, 4. A commemoration of our hope in his kingdom. 5. A petition of life, in bread. 6. A confeſſion of ſin, in our begging of remiſſion. 7. Our care to avoide temptations, in our requeſt for defence and tutelage.

That I may ſay the ſame over again a little more plainly, obſerve I pray how the body of this prayer, anſwers

swers to the body of the law.

1. God is *our Father*. Therefore have no other Gods.

2. God is *in Heaven*. Therefore have no graven image.

3. *Hallowed be his Name*. Therefore take it not in vaine.

4. *His will be done*. Therefore not our own, especially, on his day. Ie. 57 13.

5. *Give us dayly bread*. Therefore not to take it by killing, stealing, &c.

6. *Lead us not into temptation*. Therefore not to tempt our selves, by suffering our eyes to gaze upon strange flesh which is an occasion of adultery: or by letting covetous motions enter into our hearts. This is to covet.

7. Trespassers we are all, and therefore had need to pray, *Forgive us our trespasses. Docet dominica oratio nos esse peccatores & totam vitam esse pœnitentiam*, The Lords prayer teacheth, that we are sinners, and that our whole life ought to be a life of repentance.

In little you see much is comprehended. As for the method of it, it is admirable, and the order wonderful, the petitions being not nakedly set down, but headed with a solemn preface, nor abruptly broken of without a reasonable and most weighty conclusion. On both sides there is a hedge set to teach us that we break not in upon God irreverently in our petitions, nor break from him unmannerly, and abruptly. There be of this prayer.

Three parts { 1. The head, preface, or *exordium*. 2. The Body, consisting of six petitions. 3. The Foot, or Conclusion, or *doxology*.

The three first petitions concern God.

The three last petitions concern man, or our selves.

And by this method wee are to learne, that our first and chiefe care ought to be the glory of God, the advancement of his kingdom, and obedience to his will, after which we may petition for our selves. Matt. 6. 33. 1 Cor. 10. 31.

To which if you annex the *Doxology*, in which we close with Gods glory, the observation will be enlarged and strengthned, *viz.* that the glory of God ought to be our first

firſt and our laſt aime; for that which concernes us is limited and circumſcribed with it.

The preface to this prayer is

Our Father which art in Heaven.

In which we are to take notice of.
1. The Title. *Father.*
2. The poſſeſſive. *Our Father.*
3. The adjunct. *Which art in Heaven.*

1. *Father.*

In what ſence God is our Father, and we his Children, is expreſſed before. But this name is by our Saviour made choiſe on here, becauſe it, of all other, may give encouragement to petitioners. To the throne of grace it is they come and aske, on which their father ſits as the great maſter of requeſts: and what is it, that is reaſonable and beneficiall that a father will deny the ſon he loves? *Paterni eſt animi velle ſubvenire*, no man ſo eaſily intreated as a father to help a child. This is our Saviours argument to encourage us to *aske*, *ſeeke*, and *knocke*. Luke 11.13. *If you, who are evill, give to your children good things, how much more will your heavenly father, give the ſpirit to thoſe that aske him:* &c. This name put heart into the prodigall, *I will ariſe and goe to my father*, and what came of it? a pardon granted and ſealed with a kiſſe. *When his father ſaw him a far off, he had compaſſion on him, he ranne to meete him, and fell upon his necke and kiſſed him.* But I pray obſerve, that this prodigal approached not his fathers preſence without confeſſion, and ſubmiſſion: on which tearms if you come, you ſhall be accepted: if with an impudent boldneſſe, rejected. For as a fathers name is a word of love, ſo is it of reverence alſo.

Iſa 65 34.
1 John. 5.14, 15.
Pſal. 103.13.
Luke 15.18.20
Mal. 1.6.

2. *Our.*

Father is a tearme of relation, our of appropriation, yet ſo that it intimates a community: the meaning is, that God is ſo our father, that he is alſo the father of all our brethren, whom St. *Peter* charges us to love. *Love the Brother-*

Iſa 64.8.
Mal. 2.10.
Epheſ. 4.6.

Brotherhood, 1 Pet. 2. 17. Now this love and charity cannot be better expressed than by a prayer for them. In these our devotions then our brethren must not be forgotten. As there is a Communion of Saints, so the Saints ought to Communicate in each other's prayers. Here we begin with *our Father*, and the petitions, that concerne our selves, following, are set down plurally. *Forgive us, Lead us not, Deliver us*: us, others, not me only. In doing this office we shal follow our Saviours example. *Jo.* 17. 20. & execute *S. Pauls* injunction. 1 *Tim.* 2. 2. *Let prayers be made for all men.*

Inc. 5. 16.
1 Tim. 2. 1.
Mat. 5. 44.

3. *Which art in Heaven.*

By these words we are not to conceive, that the infinite essense of Gods Majesty can be confined by any limits, no not of the heaven it self, for the heaven of heavens are not able to containe him. 1 *Reg.* 8. 27. *Ps.* 139. 8. But in heaven this our Father is said to be,

Mat. 17. 10.

1. For the manifestation of his Glory to the Saints and Angels, who enjoy the beatificall vision in that place.

2 Cor. 12. 4.
1 Jo. 3. 2.
Ps. 115. 3.

2. For that his wisdom appears most in the rule of the motions of those heavenly bodyes, by which all inferiours are ruled,

Is. 66. 1.
Jer. 23. 24.
Ps. 19. 1.

3. For that the gifts we ask and expect come from thence: *Every good gift, and every perfect giving is from above and comes down from the Father of lights.* Ja. 1. 17.

4. For his purity and Holinesse. No part of the world so free from impurity and dregs as the Heaven is; and therefore none so fit to be his seat. A place like himself.

2 Per. 3. 13.
Ps. 11. 4.
Hab. 2. 20.

When we say then, God is in Heaven, it is all one, as if we did ackowledge, that we meant not for supply of our wants to depend upon any Father on earth. *Mat.* 9. 23. Since we have a Father above, who is of more infinite glory, power, majesty: of greater wisdom, liberality, purity, than any earthly father can be.

1. This claule supplies the Deacons office in the Primitive Church, and calls aloud *Sursum corda*, Lift up your hearts. To which we are to answer, *Habemus ad dominum*. We

Ps. 25. 1.
Ps. 123. 1.
1 Tim. 2. 8.

lift them up unto the Lord. Baſe thoughts, and earthly cogitations become not a ſonne that petitions to a Father in Heaven. The Synagogues were placed upon hils, Sion on a mount, *opus eſt aſcenſu ad dominum* intimating, that the whole man in his devotions ſhould aſcend and approach as neere God as is poſſible.

2. And yet with this cautelous *Memorandum*, that he is in heaven and we on earth: a great diſtance and diſparity there is betwixt us. Homely and familiar behaviour, polluted and uncleane lips and hands do noe way become us before ſo great and ſacred a Majeſty. That though indeed we may be bold with him as ſons, yet we may not be unmannerly and ſaucy, as if we were his fellows and companions. And I am verily perswaded, that whoſo uſe it, are not truly ſencible, or do beleeve that they are in the preſence of their heavenly Father. Wiſe *Solomon* gives this advice. *Eccl.* 5.1, *Be not haſty with thy mouth to ſpeake a word before God*: not a word, no babling then, no πολυλογία, vaine repetitions; and why ſo? He is in heaven, and thou on earth, therefore let thy words be few.

Luc. 18 13, Dan. 9.8. Heb. 12.28.

The firſt petition.

Hallowed be thy Name.

The three firſt petitions are rather Acclamations than prayers in which we abſolutely vote for, and to God without any condition or limitation, *Honour, Power, Obedience*, And this is *Votorum caput* the firſt vote, becauſe the Glory and Honour of God is the ultimate end, and therefore muſt be the firſt in our intentions.

1 Peter 2.9, Pſa. 115,1. 1 Cor. 10,31, Pſ. 96,8,

The *Name* of God is the repreſentative of God himſelfe, and by it, his eſſence, his attributes, his word, any thing by which he is made knowne to us, and may be honoured by us, is underſtood.

Levit. 19.2, Iſ. 6.3

Hallowed, that is Sanctified, and revereneed. We can neither adde to Gods Holineſſe, nor yet take from it, But We are ſaid to hallow his name, when we acknowledge it, and

and honour it for ſuch. *Pſ.*96.7.8. Therein ſetting as it were a crown of honour and holineſſe upon the head of God. For to hallow, is to ſet apart a thing from the common uſe to ſome proper end: that it be not abuſed, and prophaned, but holily and reverently uſed. Num.15.&c. & 7.10. Levit.25. Exod.29.44. 1 Reg.8. *Prov.*20.25. 1 Pet.3.15

This his Name is honoured by our hearts, our mouths, our works. Rom.10.10.& 15.6.

1. By our hearts, when in our very ſoules, we know and acknowledge him as God.

2. By our mouths, when we call upon him, adore him, praiſe him. Rom.1.23.24. Matt.5.16.

3. In our works and lives, when we live as becomes Chriſtians. *So let your light ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* For where this is not done, his Name is blaſphemed among the Gentiles. *Rom.*2, *Sicut virtutum fama ad nominis reſpondet gloriam, ita mali converſantis infamia ad ejuſdem nominis reſpondet injuriam.* As the fame of a vertuous life redounds to the glory of his Name, ſo doth the infamy of a vicious converſation to the injury of the ſame Name. *Chryſol.*ſer.69.

That then which we vote here, is

1. That there may be a reverence, awe, a ſeperate reſpect wrought by his Grace in us to his Majeſty, his Attributes, his works of Grace, his word, his *Name*, his day, and to whatſoever is ſacred, or by which he may be known, and honoured.

2 That this his *Name* may be magnified, adored, and advanced through all the world: and that all our acts of religion, our prayers, our prayſes, our hymns, and liturgies may be uſefull, and beneficiall and effectuall for the diſperſing his fame, and honour.

3. That our lives may be conformable to our religion, and ſo his *Name* may be ſanctifyed not only by us, but in us: that we may purge out the filth of ſin, and be *Holy* as he is *Holy*. 1 Pet.1.14.15.16. *Tertul.Cyprian Chryſol. in Expoſ. Oration. Dominica.*

4. That the ſinnes of Sacriledge, prophanes, idolatry, irreverence, indevotion be turned out of the world, and the contrary vertues of piety may be ſet up, and flouriſh among men.

Let thy kingdom come.

Acts 26.18. Col.1.13. *Chryſol.ſer.67.* This is the ſecond vote. In which we petition, that Satans kingdom may be aboliſhed, and the kingdom of our Lord JeſusChriſt advanced. *Regnavit diabolus, regnavit peccatum, regnavit mors.* The devil reign'd, ſin reign'd, death reign'd, and mortall men for a long time were captive: here therefore we petition, that God being ſet upon the throne, the devill may periſh, ſin may be deſtroyed, death may dye, and captivity may be lead captive, that we being freed may reign to eternall life.

Col.3.15.16.

This kingdom of Chriſt is threefold, of power, of Grace, of Glory.

Iſ.66.1.Matt, 10.29.30, 1: Of power. For heaven is his throne, and earth his footſtoole, and his will and providence the law by which all creatures worke: will they, nil they ſubject they muſt be, for *the Lord reigneth, be the people*, nay devils themſelves, never ſo impatient. *Pſ.*97.1.

In order to this kingdom we pray.

Phil.2. 10.11. 1. That all Angels, men, and creatures may ſubmit to his Command.

Epheſ.1,21.22, Coloſ.2.15. *Pſ.*2.9. 1 Ioh. 3.8. Rom.6.6. Iude 2 Theſ.2.8,&c. 2. That his enemyes, whether men or devils may be brought to confuſion, and cruſht with his rood of iron, That Satans power be deſtroyd, ſinnes weakened, Schiſmatiques, Heritiques, Hypocrites, and Prophane perſons rooted out.

Rom.14,17. *Pſa* 51.13. 2 Cor.5.20. Mat.4.23, Rom.4.11, Cor.4,21, 2. There is alſo a kingdom of Grace, which our Saviour tells us, is within us. *Luc.*17.21. The Spirit of God is the Regent in this kingdom, The Miniſters, Embaſſadours. The Goſpel, the Laws, The Sacraments, The ſeales, the diſcipline of the Church, the rod: and all tends to the extirpation of ſin, and eſtabliſhment of righteouſneſſe. *The Scepter of thy kingdom, O Lord, is a right ſcepter.* Pſ.45.6.

In order to this kingdome we pray.

Rom.7.6. Gal.5.16. 1. That the ſpirit of God may reign in our hearts, & there exerciſe abſolute dominion, caſting downe every high

high thought ruling in the understanding by faith, in the will of charity, in the passions by mortification, in the whole body by obedience. 2 Cor.10.5.

2. That there may be in us a ready submission to his Embassadours, his laws his discipline, and a right use of the Sacraments. Rom.1.17. Col 3.14. Col.3.5. Rom.6.19. Heb.13.17.

3. That the peace, truth, and glory of the gospell may be published and preached through the whole world, making a greater progresse, extending it selfe where it is not, and intended where it is.

3. There is yet a third kingdome, that of glory: in which, at Christs second comming the subjects of grace, shall recieve the glory prepard for them. Isa 60.3. Gen.9.27. John 17.22. Rom.1.10. Rom.8.18,

In order to this kingdome we pray.

1. That his kingdome of grace, which hath so much of sin, and infirmity in it, be translated into his kingdome of glory. Phil.1.23. Rev.22.20. 1 Tim.4.8. John 14.3.

2. That the number of the elect being accomplished, the finall dissolution of all things may come, that we may obtaine full salvation and redemption, and enjoy the glory prepar'd for us. Psal.68.1.

3. That god would get himselfe glory, by the finall doom, and destruction of his enemies.

Thy will be done in earth as it is in heaven.

This is the third vote. And it is a most just request, & well succeeds the former, in that the former will never take effect without this. Æquall it is that if he be our king we obey his will, without which he will not graciously reigne over us. *Mat.7.21.* Not *every one that calls me, Lord, Lord, shall enter into the kingdome of heaven, but he that doth the will of my father which is in heaven.*

Two things are here considerable.
1. The petition. *Thy will be done.*
2. The manner. *In earth as it is in heaven.*

1. *Thy will be done.*

Deut. 29.29. The will of God is double { 1. His revealed will. *Signi.* 2. His secret will. *Beneplaciti.*

1. His revealed will is his Word, his Commands, whatsoever they are in the old or new Testament. Those which belong to faith, and manners. In order to this will, we pray.

1. That we enquire what, *the good and acceptable will of God is*, and make it the rule of all our actions, from thence take our advice and counsell, and not from our owne corrupt hearts. *Ne fiat voluntas carnis*, fulfill not the lusts of the flesh.

Rom. 12.2. John 4.34. Ephes. 6.6. Heb. 10.7. Rom. 13.14.

2. That since we know his will is our sanctification. 1 *Thes.* 4.5. we let him have his will, and be *Holy* as he is *Holy*.

2. His secret will is that whereby he determines of all events, good or bad, for there is nothing comes to passe without his will. This must not be the rule of our action, (for it is hid from us) but it is of our sufferings and passions, and to it we are bound to submit as did St. *Paul*: that being told of his sufferings at Hierusalem, professed that he was, not only ready to be bound, but to die for it. To which the Church submits, saying, the will of the Lord be done, and in our Saviour. *Not my will, but thine be done.* Luke 22.42.

Acts 21.13,14.

2. *In earth as it is in heaven.*

This is the manner how his revealed will must be done by us, and his secret will submitted to, when he will have it done upon us, after an Angelicall patterne, and if so, done it will be.

Ps. 119. 1^d.32. 47. Luke 19.5. Deut. 5,28,29. Psal. 119.10. Psal. 119.12. Psal. 119.6. Luke 1.6.

1. Cheerfully without grudging and murmuring.
2. Readily without let or delaying.
3. Sincerely, without hypocrisie and doubling.
4. Constantly, without flitting.
5. Wholy and universally without choosing and excepting.

6. Harmo-

6. Harmoniously, peaceably, and in much unity, not grieving, envying, afflicting, or persecuting a fellow servant. Rom. 12. 18. Heb. 12. 14. Acts 2. 1.

It is well observd that these three votes are addressed to God by way of adoration. In the first the soule puts on the affections of a child, that regards the fathers interest, honour and glory. In the second the duty of a subject to his legitimate prince, seeking the promotion of his regall power. In the third the affection of a spouse, that submits and conforms to her husbands will, loving what he loves, and choosing what he makes choise of. *Dr. Taylour in vita Xſu part. 2. disc. 11.*

Give us this day our daily bread.

Those petitions now follow that concerne our selves & our profit. Gods three stand first, as in reason they ought, *For seeke first the kingdome of God, and his righteousnesse:* and now our three follow, which will also declare our dependance upon him. 1. By asking of him our daily bread, we shew that we depend upon his fatherly providence for our livelyhood. 2. By suing for remission, we depend upon his meer mercy for our pardon and forgiveneſſe of our sins. 3. By seeking freedome from Temptations, that we depend upon his power and might to resist the devill and his evill motions. Mat. 6. 33. Mat. 6. 30-32. Ephes. 2. 4, 5. 1 Cor. 10. 13. Heb. 2. 18. Mat. 26. 41.

Every man consists of a body and a soule: the soule, the better part is least looked after, the body is most set by; in which our Saviour graciously condescends to our weake disposition, and endulges that we aske first for the necessities of that part we love best, desire necessary things for this body, bread to eate, and cloths to put on, before that which more neerly concerns us, remission of sin, and liberty from evill, and Temptations. Gen. 28. 20.

It is his meaning by the gift of these to allure us the more to aske, and be more earnest for heavenly and spirituall, gifts and to concieve we shall not be denied, since he that bestows the lesse, will not deny that which is more necessary for us. Acts 14-15. 16, 17.

That which we aske here is *Bread*, but by it we are to understand.

understand all competent means, and outward blessings that shall be meete for our necessity, for our Christian and sober delight: as health, wealth, food, rayment, physick, sleep, peace, seasonable weather, whatsoever we shall need all our daies.

Prov. 27. 27. Jer. 11. 9. Prov. 31. 14.

1. The person, to whom we come and aske, is our heavenly father, him we are to intreate, *Give*, good father give, bestow, continue and prosper.

2. The persons for whom we aske, *Vs*. Not to me alone, but others also.

3. The matter for which we petition. *Bread*, which hath here three limitations.

1. *Our*, bread, that which we may have right to.
2. Επιούσιον, that which we need or cannot be without: οὐσία, our substance will decay without it: or els ἐπιούσιον, that which ἐπι-ούσῃ necessary for that day which is after this, which we have need of all our lives.
3. *This* day: yet good father this day bestow the present part.

Hos. 2. 8, 9. Psal. 104. 27. Gen. 18. 20.

Give.] that teacheth us how to esteeme of the things of this world, not as our owne acquisitions, but as Deodates, gifts given by God to our prayers, and honest indeavours. Blessings these are that come from above.

Job 31. 17, 18, 19, 20. Ezech. 18. 7. Prov. 30. 8, 9.

Vs.] bids us be charitable in our petitions and distributions of our bread, we aske not only for our selves, and then may not keep all to our selves.

Bread.] is but simple fare, and intimates that we be content with a little.

Prov. 20. 17. 2 Col. 3. 12. Psal. 128. 3. [illegible] Deut. [illegible] 1 Tim. 6. 8. Mat. 6. 31, 32. Psal. 37. 3, 25.

Our.] and yet how little soever this bread is, it must be our owne bread, not stollen bread, no bread of deceipt, not taken out of anothers mouth.

Daily bread.] bread instantly necessary: such provision, or such a proportion thereof, as all our lives shall best agree to our condition, and as is fit for our charge and calling.

This day.] not month, or year, this teacheth us to restraine our care, and not to reach it too far. Though we have it *hodie*, this day only, enough from hand to [illegible]

[illegible]

yet we pine not away with an immoderate anxiety and vexation of getting more.

So that the meaning of this petition is.

1. That we beſeech God to take us into his fatherly care, and diſtribute unto us this day, daily, or day by day, that which ſhall be ſufficient, neceſſary or proportionable to the remainder of our lives. Prov.30.8,9. Gen.28.20. Exod.16.18. Pſal.37.5.

2. Yet ſo, that we expect not, that he feed us, as he gave bread to *Eliah*, or feed us immediately from heaven, as he did *Iſrael* in the wilderneſſe: But that he give it, by thoſe means, by which he hath appointed us to recieve it, that is upon prayer and honeſt labour. 1 Reg.17.6. Exod.16.4. Luke 11.9. Gen.3.17. Pſal.128.1. 1 Theſ.4.11.

3. That he bleſſe it to us, when he hath given it, make us content with it, and make it to us the ſtaffe of bread. *For man lives not by bread only, but by every word, that proceeds out of the mouth of God.* Mat.4..4. Acts 18.3. Phil.4.6. Prov.10.26. Iſa 3.1. Dan.1.13, 14,15;

4. But beſides this ordinary bread, there is the bread that came downe from heaven, I meane Chriſt and his benefits repreſented, ſealed, and exhibited to us in the Sacrament, this we are to deſire, this to intreate God to give; For the other will periſh, but this will nouriſh our ſoules to eternall life. And to this purpoſe *Tertullian*, *Cyprian*, and *Chryſolog*. interpret the petition *loc.cit.* though they mention the former ſence alſo. 1 Tim.4.4. John 6.27.

Forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.

This petition well ſucceeds the other, becauſe if not obtained, the other will not be granted, or if granted, will prove no bleſſing. God gave *Iſrael* quailes at their requeſt, but while the quailes were yet *In their mouths the heavy wrath of God fell upon, and ſlew them, and ſmote downe the choſen men that were in Iſrael.* While a man then is in his ſin, either he askes, and hath not, or elſe God hears and gives in anger, and ſo he is not much the better. If therefore you intend to have bread, and the ſtaffe of bread humbly beg. Pſal.78.30,31. Ia. 4.2,3. Hoſea 13.11.

Forgive us our treſpaſſes.

1. To forgive is to abſolve, and free from guilt and puniſhment,

2. Treſpaſſes are all manner of offences, which in the greeke are ſtiled. ὀφλήμαϛα. Debts. For ſo is every ſinne a *Debt*, and every man a Debtour. Bound he is to God in a duty of obedience, which becauſe he pays not, he is bound to ſuffer the Penalty, and were it not, that God for Chriſts ſake did freely remit, and forgive it, he muſt lie in the priſon of hell, till he pay the utmoſt farthing.

Gal.5.3. Mat.18.24. Rom.6.23.

Two things are here implyed.

1. A free and humble confeſſion, that we are debtors. { Originally. Actually.

Pſal.51.3,4,5. Mich.6.6,7. Pſal.49.7.

2. That we are utterly unable to make ſatisfaction.

And therefore we pray to God to remit and forgive; It is only a free pardon that can doe us good: For if he exact the debt we are utterly undone.

Only with this *Proviſo*, that this pardon may be as free and full to us, as the pardon we give to our brother, that hath offended us.

Rom.3.23,24. Mar.6.14,15. Mat.18.23. ad 35.

Forgive as we forgive, &c.

Which is a neceſſary qualification to make us capable of pardon at Gods hand, and teacheth us charity when we pray. For if you will not forgive men their treſpaſſes, neither will your heavenly father forgive you your treſpaſſes. *Mat.*5.16.&c.18.23. Forgive as we forgive, ſets limits, bounds, and ſtint to the pardon. *Tantum, Quantum.* Excellently *Chryſologus.* Ser.67. *Quantum vis dimitti tibi, dimitte tantum, quoties vis dimitti tibi, toties tu dimitte, mò quia vis totum dimitti tibi, totum dimitte: Homo intellige, quia remittendo alijs, tu tibi veniam deſtiſti.*

As much as thou deſireſt to be forgiven, forgive ſo much. As often as thou deſireſt to be forgiven, forgive ſo often: yea becauſe thou deſireſt the whole be forgiven thee, forgive the whole, O man know, that by pardoning others, thou haſt obtained pardon for thy ſelfe.

The

The full explication of this Petition is in the Article of the Creed. I believe the Remiſſion of ſins.

Lead us not into Temptation, But deliver us from evill.

Gods children having obtained forgiveneſſe of ſins, and ſo admitted to favour, have yet ſtore of enemies; the devill, the world, and the fleſh, which will be tempting to evill.

1. By Temptation is meant all allurements of pleaſure, of profit, of adverſity, detrement, or danger that may occaſion our fall into ſin.

2. To bring or lead into it, or make to enter, is to occaſion our entring, by which we ſhould be ſo entangled, that we know no way out; and this God may do by ſending an extraordinary meaſure of proſperity, or adverſity. Deut. 8. 15, 16. Prov. 30. 8, 9. 2 Cor. 12. 7.

2. By letting looſe *Satan to buffet us*: or by leaving men to themſelves, having withdrawn his Grace. Hoſ. 5. 15. 2 Chron. 32. 31.

There is a double Temptation { *Probationis*. Of Triall, Probation. / *Seductionis*. Of Seduction, ruine,

1. The firſt way God is ſaid to tempt, that is to try and prove his children, and this is done in mercy and love, either to make trial of their faith as in *Abraham*, or of their patience as *Iob*, or to ſhew the perfection of his Grace as in S. *Paul*: or to conform them unto Chriſt, whoſe ſteps they muſt follow. Compare their temptation to a fire which burns out droſſe and corruption, and makes the mettle the purer, and ſo God may be ſaid to tempt, *Mal.* 3. 3. *I will ſit as a refiner, and a purifier of ſilver*: becauſe by this fiery trial, the vertues of his children are made the clearer, their vicious inclinations being ſeparated and removed. *When he hath tried me, I ſhall come forth as gold.* Job 23. 19. Gen. 22. 2. Job 1. 11, 12. 2 Cor. 12. 7. Rom. 8. 29.

Now take Temptations for trials and probations of our faith, love, patience, or other vertues, then we ſimply and abſolutely ask not of God, that we may be freed. Enemies we have without and within, without the *Prince of darkneſſe*: within our own *fleſhly luſts*: fly then we muſt not, or decline the encounter, but hold it a favour to be drawn 2. Cor. 7. 5. Epheſ. 6. 11. ad 18.

drawn out against them. By their assaults God intends to try our valour, and how we will stick to him. To this purpose S. *James* encourageth us; *My brethren, count it exceeding joy when ye fall into Temptation.*

Jam. 1.

2. But there is another Temptation. A *temptation* to seduce, to overcome, to destroy, and undo us; and against this we here pray. *Lead us not*; or as *Cyprian* reads it, *ne patiaris induci*, good Father suffer us not to be led into that *temptation*, by which we may be overcome. This proceeds from evill, from which we beg of God to be freed in the next clause.

Luke 22.31. So *Tertull.* interprets it. *Ne patiaris induci.*

Deliver us from evill.

By evill some understand

1. The evill one, Satan the contriver, artificer, that great Engineer or Tempter of, and to all evill.

Ephes. 6.16. 1 Jo. 2 14. 2 Cor. 2 11. Rom. 7.24. Psal. 19. 13. Gal. 5. 24. 1 Io. 2. 16. Ia. 1. 14. 15.

2. Others, the evill of sin. *Rom.* 7.19.21.23.

3. The temptation of our own heart, and lusts. *Ia.* 1.14. *Mat.* 26.41.

4. The temptation by evill enemies, or the world.

5. The evill that follows these, eternall death.

All may be well understood; and then the sense will be, an humble Petition to God to free us from the power of the wicked one, from returning to our vomit, from the suggestions and corruptions of our own hearts, from the designes of worldly enemies, and from the consequent of all these, *Damnation.*

More particularly we pray

Zach. 3, 1, 2. Acts 26. 18. Rev. 12. 9, 10. Acts 5. 3. Psal. 31. 11. Psal. 81. 12. Rom. 1. 26. 2 Thes 2, 11. Exod. 10. 27. Eph. 4. 18, 19. Heb. 3. 13.

1. That God would set limits to Satan, and restrain his fury, that he never have his will upon us.

2. That he never so far take away his holy Spirit, or withdraw his Grace, that we be left in the hand of our own counsels, and delivered up to our own lusts, so that we cannot extricate our selves.

3. That we may be delivered from obduration or hardnesse of heart; the neareſt step to eternal pain; from which, *Good Lord deliver us.*

Which because it is an act of power, therefore our Saviour

viour hath taught us to pray in this form.

Ῥῦσαι ἡμᾶς. *Evehe nos à malo.* Tertul.

Deliver us, for it is a deliverance, a forcible reſcuing of our corrupt nature, which is nor able, nor willing to help us out of theſe dangers. Luke 1.74. Rom.7 24. 2 Cor.3 5.

Leſt any man ſhould be inſolent, proud, and arrogate too much to himſelf, and relye upon his own ſtrength, we are admoniſhed of our own weakneſſe and diſability; Chriſt here ſets us to pray to him that is only able to deliver us, and ſo again *Mark* 14. *Watch and pray, that ye enter not into temptation; the ſpirit indeed is ready, but the fleſh is weak.* Rom.11.20. 1 Cor.10.12. Phil.2.12,13.

As in the former of the Petitions there was an eye unto Gods glory, ſo in theſe three laſt is there a reſpect to our own wants. Dr. *Taylor loc. cit.*

In the firſt of which the ſoul puts on the affection of a pure indigent beggar.

In the ſecond of a delinquent, but penitent ſervant.

In the third of a perſon in affliction or danger.

For thine is the kingdom the power and the glory, for ever.

To begin well in any Chriſtian duty, be it prayer it ſelf, or to proceed in devotion is not ſufficient, except we end well too. And therefore here we are not taught only what to ask of God, but how to part from him alſo, after we have made our requeſt in a reverent manner. To attribute much to him who gives all to us: that Majeſty, that Power, that Glory, that Eternity is his. Gal.3.1,2,3. Rev.4.11. Rev.5.13.

And indeed the acknowledgement of theſe, is a principal motive to our prayers, and gives life, and puts ſpirit in them. So many props they are to our faith, and ſo many aſſurances that we ſhall be heard.

1. *The Kingdom.*

1. The firſt reaſon we petition to him is, becauſe the kingdom is his, he is the great King of all the earth. For a good and loving King is kind to his ſubjects, and eaſy to Pſal.10 16. Pſal.95.3.

be intreated. He is *Abi-melech*; a fathers heart he puts on, carries the people in his bosome, and is ready to ask upon any grievance, *quid populo ut fleat*? what ailes the people *to complain*, that they weep? It will grieve him to see them scattered upon the mountains: grieve him to behold them consumed with a plague. 2 *Sam.* 24.

1 Sam. 11.5. 1 Reg. 22.17.

These are the bowels of a good King, and can we expect lesse freedom from God, than men can look from man? The strength then of the reason lies thus. Thou, O Lord, art the best king of all, and we are thy distressed subjects, who crave at thy hands things needful for us, and our welfare: Thou wilt not, we hope, be more hard to us, then good Kings are to their people: they sit in the gate, receive, hear, grant their requests, and therefore we are animated to come to thy throne and ask, being fully perswaded that thou wilt be intreated by us, because thine is the Kingdom.

2 Sam 15.2, 3,4.

2. *The Power.*

The second reason is drawn from the power of God. It were to no purpose to come, and ask of him, that is not able to bestow what we seek for. For be the will never so ready, yet where ability is wanting, the Petitioner shall be nee'r the better. Now of his will we are assured, in that, this King is our father; nothing then can hinder so kind a nature from doing his deerest subjects and children good, but want of power, which because he wants not, he cannot, he will not be wanting to us. In him is omnipotency, and all-sufficiency, he is the fountain of Grace and strength: So that he that cannot relye upon him, for what is necessary for this life and another, doth as good as reproach him, when he acknowledgeth. *Thine* is *the power.*

Luke 2.14. Eph. 1,5. Ia. 1.18.

Gen. 17.1. Eph. 3,20,21.

3. *Thine is the glory.*

The third thing that animates our prayers is Gods Glory, this is so proper unto him, that he will not part with it. *My glory I will not give to another*; and plain he makes it, that the honouring those that honour him, and bringing down

Is. 42 &c. 1 Sam. 2 30.

down thoſe, that would abaſe him, he aimes at no one thing ſo much, as to get a name, to be exalted, to be glorified. Exod. 14.17. Iſ. 16.

Now it makes much for his glory, that when a company of unworthy wretches, that can claime nothing at his hands, ſhall joyne to petition with his Majeſty, he will hear in heaven, do, and grant what, were it not to ſet forth his glory, he never would. It was for his glory, that *Ioſhua*'s prayer ſtaid the Sun; It was for his glory, that *Moſes* prayer turned away his wrath. It was for his glory that *Eliah*'s prayer cauſed a drought, and after three years brought down ſhowres of rain; It was for his glory that *Hezekiah*'s prayer brought down an Angel to deſtroy a whole army of *Aſſyrians*. The petitions he ever performed to any of his Saints redounds to his glory, and ſtands in his books to his eternal Glory. When therefore we put him in mind of his Glory, we have little cauſe to doubt of audience, becauſe we do, as it were conteſt, and ſtrive, and wreſtle with him in our prayer by that he loves; and we need not fear, that if it be for his glory, but it ſhall be granted. 1 Reg. 8 35. Joſh. 10.12. Exod. 32.30. 31,32 33. Ia. 5.17,18. Iſ. 37.15.36. Gen. 32 26. Dan. 9.15.17, 18,19.

The ſtrength then of the argument lies thus. We know O Lord, that thou art regardful of thy Glory above all things: and thy glory it is, that we thy humble petitioners at thy feet aime at above all things. What an honour will it be to thy Majeſty to feed us, that deſerve it not: to cloath us, that earn it not: to forgive us, that are worthy of no pardon: to give us grace, that are ungracious and unprofitable ſervants: to get thy ſelf honour upon thoſe that diſhonour thy Name, and refuſe to do thy will, and to ſhew thy ſelf a King againſt rebellious ſubjects? And therefore we doubt not, but thou wilt grant what ſhall ſo much redound to thy glory. Theſe things good Father, if thou wilt give and grant, as it is meet and right, and our bounden duty to pray for, ſo for all that we are, and all that we have; we will *laud and magnify thy holy Name, evermore praiſing thee and ſaying, Holy, holy, holy, Lord God of Hoſts; heaven and earth are full of thy glory. Glory be*

to

Isa. 6. 3. *to thee O Lord most high.* And indeed he must be a proud and unworthy wretch, who when the works of God pass through his hands, will have some part of the glory stick to his own fingers.

Psal. 115. 1.

4. Εἰς αἰῶνας. *In sæcula.* For ever.

Psal. 136. *For ever*, because his mercy endures for ever, as doth his essence and being, or *in sæcula*, in ages, that is, eternity; and thereby is put another difference between the Kingdom, Power, and Glory of God, which is eternal; without beginning, without end: and that of Princes, whose Kingdom, Power, and glory, fades away.

Exod. 3. 14. Dan. 2. 44. & 4. 3. 1 Tim. 1. 17. Dan. 4. 25.

And this meditation, that he is *Rex in sæculum*, a King for ever, doth much animate and encourage our prayers also. Were he not *the same yesterday, to day, and for ever*, we should have cold comfort from a precedent example in our petitions. The prayer of *Elijah*, proposed by S. *James*, would put little heart into our Orizons, and the audience given to any of the Saints, were but a weak motive to fire our hearts and lips, did we serve a mutable, and a mortal God. But in that he is *Tu idem*, the same he was, and *Semper idem*, always the same he was, is a great comfort to us poor suiters. Merciful he was to those, that were subject to the same passions that we are, a propitious ear he lent to those, who were compassed about with the like infirmities that we are, and therefore let us boldly approach the throne of Grace, assuring our selves, that we may speed as well as they did.

Heb. 13. 8. Heb. 1. 12. Numb. 23. 19. 1 John 5. 7. Heb. 4. 16.

By faith we are encouraged, and may be perswaded that we may be heard no lesse, than if *Phinehez*, *Elias*, *Peter*, or *Paul*, should present the Petition. They brought no more merits to speak for them, then we can: zeal, and faith, and repentance, and a sincere heart they took along with them, with a memorial of Gods mercies, *Solius misericordiam.* I will make mention of thy righteousnesse only. Their confidence was, that it was the same pitiful God, that had heard poor sinners before they were born, and would hear poor sinners to the end of the world: And this

Heb. 10. 22. Isa. 1. 6. Dan. 9. 7, 8. Isa. 63. 7.

may

may be ours, for he is that ſelf-ſame God, *qui audit precem*, that hears prayers, let all fleſh come to him as they did, and they ſhall be heard as they were. For ever a King, and ſo obliged to help his ſubjects: for ever a Potentate, and ſo able to do His good, and the granting our petitions is for his eternal glory and praiſe, whereupon we may conclude that this mighty and everlaſting father can, and for his own glory, will grant what ſhall be neceſſary and beneficial for us. Allwayes he will hear and do, *licet non ad voluntatem tamen ad ſalutem*, though not alwayes according to our wiſh, will, and deſire, yet as it ſhall promote our ſalvation. Pſal. 65. 2. 2 Cor. 12. 8, 9. Pſal. 34. 10. Rom. 8. 32.

Amen.

This word is *Signaculum orationis*. The Seal of this, and all other prayers, in uſe among the Jewes, and taken up by the Chriſtian Church, and impoſed upon the people in all her Liturgies. And it ſignifies not only ſo be it, but ſo it is, or ſhall be: and it ſhewes the fervent deſire, the full aſſurance, and the ſweet Harmony and conſent of the petitioners, and continues their attention. *Hieron. Bibliotheca patri. Tom. 4.*

1. So be it, is Optative, and ſhewes their deſire, that they are ſenſible of Gods honour, and are touched with their wants, and therefore deſire that God ſhould have his due, and their own neceſſities be relieved; which, that it be not coldly and faintly done, our *Amen*'s at the end of the prayer ſhould be like that of the Primitive Chriſtians, who ſounded *Amen* with that fervour, zeal, heat, *ut reboavit inſtar fulminis, aut irati maris*, he that heard the eccho of their zealous tongues, might ſuppoſe he heard the voice of the roaring Sea, or the mighty voyce of a powerful thunder. *Baſil. Hitron.*

2. So it is, or ſhall be; expreſſes our faith, our full aſſurance and confidence, and reliance upon Gods promiſe. *Call upon me in the day of trouble, and I will hear thee. Hac Scriptura eſt indentura*, this Scripture is Gods Indenture with man in trouble, and he will not break with us, except we break with him. Upon which promiſe, that we Pſal. 50. 15. Deut. 7. 9. 1 Theſ. 5. 24.

2 Tim. 2. 13. relye, the ſending up of *Amen* is our evidence. He that is
1 Pet. 4. 19. *Amen*, *i. e.* True and faithful, hath ſaid it, and their *Amen*, truly and faithfully he will perform it.

3. This *Amen* is not to be ſaid by one only, but by the whole people and congregation, intimating the harmony, content, unity, and unanimity of the Petitioners; that they ſend to God a common vote, and are all agreed with one heart and voice to petition him. And if he will lend his ear to two or three, the wreſtling of a pious
Mat. 18. 19, 20. multitude will more prevaile with him. He then that neglects it, or neglects to ſay *Amen* to the ſuit, deſerves to have no ſhare in the grant.

4. *Amen* being put in the cloſe, ſhould ſtay all wandring thoughts, all avocations, and diſtractions: It may raiſe the attention, and keep the heart of the ſupplicant awake. Becauſe he is to know, that he is yet to do ſomewhat, and to be attentive to what he is to ſet his Seal. With which, if he cloſe not with the Prieſt, he may well doubt, that the Prieſts prayer will no way availe him.

THE

THE FOVRTH PART OF The Catechiſme,

Viz. *Of the Sacraments.*

THat God by his Sonne did Redeem the world, is taught in the Creed. In this part is taught how God by the Sacraments doth preſent, exhibit, and ſeal to us that Redemption.

1. *Queſt.* How many Sacraments hath Chriſt ordained in his Church?

2. Anſw. *Two only, as generally* { *Baptiſme, and the neceſſary to ſalvation,* { *Supper of the Lord.*

1. For the number, they are but two, and two only. For howſoever the Church of *Rome* hath eſtabliſhed more; yet the Ancients acknowledged no more, and Cardinal *Richelew* confeſſeth it. 'Tis ſaith he, a common received ſaying among us Catholicks, that all the Sacramentts did flow out of the ſide of our Lord, but thence only iſſued water and blood, water as the matter of Baptiſme, and blood of the Euchariſt; and thence concludes, that properly there are no more.

Sacramenta gemina. Aug. not. Duo.

Examen pacifique. Ch. 1. pag. 22.

Io. 19. 34.

Moſt true it is, that if the word Sacrament be taken in a large ſenſe for any holy Rite or Myſtery, there may be many; but ſtrictly and properly taken: the Church never acknowledged above two only.

Mat.28.19. Mat.26.21. 1. Baptiſm from βαπτίζω that ſignifies to waſh, dip, dive, or ſprinkle.

2. The Lords ſupper, becauſe ordained by our Lord at, or after Supper.

Now theſe two our Saviour, only inſtituted, that the number of the Sacraments of the Goſpell might correſpond to the two of the law, Circumciſion & the Paſſover: or rather becauſe theſe two are ſufficient. No man requires more in any profeſſion than that he may be entred into it, and be conſummate in it. To which ends theſe two will ſuffice.

Gen.17.9,10. Exod.12,13.

Acts 2.38. Tit.3.5. Epheſ.5.26. John 6,50,51. 1 Cor.10.3,4. 1. By Baptiſm we have our Admiſſion and entrance into the Church, it is the Laver of Regeneration, by it newborne, *naſcimur*.

2. By the Lords Supper we are nouriſhed, preſerv'd and grown up in Chriſt after we are reborne: *paſſimur*. I ſee no reaſon then why we ſhould not content our ſelves with theſe two.

2. *Generally neceſſary to Salvation.*

John 3.5. John 6.53. Park order of the cauſes of ſalvation and damnation cap. 32. That is which all men ought to receive, who deſire to attaine Salvation: Which is not ſo to be underſtood, as if God could not ſave without them; But that they are the means inſtrumentall & ordinary ſeals, by which God hath promiſed to convey and aſſure Chriſts merits unto us, and commanded us this way to receive them, ſo that wilfully to neglect them, or to want them, when they may be had, is to caſt aſide Gods ordinance.

1 Cor.10.17. That there is a neceſſity for a Chriſtian to be obedient to Gods command no man can deny: ſince then he hath commanded that we recieve them, who dares ſay that they are not neceſſary?

But this is not the ſole neceſſity: if we ſhall reflect upon our owne condition, there will be found other neceſſities in them.

Gen,17.10. 1. They ſerve as marks to ſeparate thoſe of Gods houſehold from ſtrangers.

2. They are bonds of obedience, ſtrict obligations of mutuall

mutuall charity, provocations to piety, preſervatives a- Gal. 3. 1.
gainſt ſin, memorials of the principall benefits of Chriſt. Luke 22. 16.
1 Cor. 11. 24.

3. They are viſible marks by which God gives notice 1 Cor. 10. 17.
of his approach, and purpoſeth to impart the vitall or ſa- Iohn 5. 4.
ving grace of Chriſt to all that are capable thereof. 2 Sam. 5. 23.

4. They are conditionall means, which God requires Acts 8. 37.
to be obſerved of them unto whom he imparts grace. Iohn 4. 11.
Which grace a worthy receiver partaks of, not from any naturall or ſupernaturall quality in the Sacrament, but from God himſelfe, which is the author of the Sacraments: It is received from him, and not from them.

I ſhall here make uſe of that excellent obſervation of ju- Hooker Eccl.
dicious Mr. Hooker. This is the neceſſity of Sacraments. pol. lib. 5. p. 57.
That ſaving grace, which Chriſt originally is, or hath for the generall good of his whole Church, by Sacraments he ſeverally derives into every member thereof. Sacraments ſerve as the inſtruments of God to that end and purpoſe: morall inſtruments, the uſe whereof is in our hands, the effect is in his: For the uſe we have his expreſſe commandment, for the effect his conditionall promiſe; ſo that without our obedience to the one, there is of the other no apparent aſſurance: As contrary-wiſe where the ſignes, and Sacraments of his grace are not either through contempt unreceived, or not received with contempt, we are not to doubt, but that they really give what they promiſe, and are what they ſignify.

Queſt. What meaneſt thou by the word Sacrament?

Anſw. *I meane an outward and viſible ſigne, of an inward and ſpirituall grace, ordained by Chriſt himſelfe: As a means whereby we receive the ſame. And a pledge to aſſure us thereof.*

1. *Of the word Sacrament.*

This word Sacrament among the Romans was taken in 3 ſenſes.

1. *Pro litis pignore.* For an engagement a man gave at law to anſwer the action.

2. For an oath given to the ſouldier to the generall, not to deſert him.

3. For

3. For a military note, or *pro Teſſera militari*, by which they were diſtinguiſhed.

Now from one of theſe, or all theſe, the word might be brought into the Church by an Analogy, for the Sacraments may be ſaid to be.

1. *Pignora*, pawnes, and aſſurances on Gods part to us, to performe his Covenant, and beſtow grace.

2. *Signa juratoria*, on our part: by which we bind our ſelves to keep our Covenant, vow and word with God.

3. Or elſe *Teſſeræ*; notes and works by which we are ſeparate from all other, who are not Chriſtians.

2. A Sacrament is *a viſible ſigne*, &c.

In this anſwer every word is to be well weighed, ſince by it, we ſhall come to the true knowledge of a Sacrament reflecting on the cauſes. We have here mention of.

1. The matter of a Sacrament, that whereof they outwardly conſiſt, and the ſecret grace which is repreſented. For it is *a viſible ſigne of an inviſible grace.*
2. The eſſentiall form, conſiſting in that Relation, which that ſigne hath to grace, or grace to that ſigne, which generally ariſeth, not out of the elements themſelves, but from the inſtitution. So it was *Ordaind.*
3. The efficient cauſe or who it was thus ordaind them, it was Chriſt. *Ordaind by Chriſt himſelfe.*
4. The end or finall cauſe. 1. To be *a means whereby we recieve grace.* 2. To be *a pledge to aſſure us thereof.*

1. *Of the matter of the Sacrament, that which is Viſible, and Inviſible.*

lib. 4. cap. 34. It was long ſince ſaid by *Irenæus*, that the Euchariſt did conſiſt of two parts, the one earthly, the other heavenly, to which all poſterity hath aſſented, with one voice teſtifying that in the Sacrament there be ſignes and Things.

A ſigne is that which preſents it ſelfe to the ſenſe, and ſomewhat elſe to the underſtanding: As the raign-bow is

is a ſigne in heaven preſented to the eye, but another thing is thereby preſented to the mind, *v.z. Gods covenant no more to deſtroy the earth by water.* The ſigne is outward and viſible, not a man but ſees that: The covenant is inviſible, and he only knows it, and beleeves it, who out of the booke of God is taught, why it was there ſet. For Naturally it is not ſuch, but given and ſet in the clouds to be ſuch. To apply this to the Sacraments. Gen. 9. 16.

Signes we have here, Bread, Wine, Water, which *are outward and viſible* things, no eye but ſees them.

But theſe are reſemblances of higher things, to witt, of ſome ſpeciall favour, ſpirituall grace and treaſure, that is beſtowed upon us by God. Which grace they naturally repreſent not, but were impoſed and ordained by God to that purpoſe.

Which grace is no way diſcerned by the eye of man, and therefore we call it *Inviſible*: But is repreſented and by theſe ſignes ſealed unto the ſoule, and therefore we call it *Spirituall.*

The grace it ſelfe in one word is, the whole obedience, merit, death, and paſſion of our Saviour, and the benefits that flow from thence. *Juſtification, Wiſdome, Sanctification, Redemption.* 1 Cor. 1 30.

1. His juſtice, by which we are made righteous, forgiven, abſolved.

2. His wiſdome, by which we are made wiſe to Salvation.

3, His Sanctification, for by the power of his ſpirit, we die to ſin, and live to righteouſnes.

4. Redemption, by which we are redeemed from ſin, death, and hell, and ſhall be eſtated in glory, when the day of full Redemption ſhall come.

This grace is altogether inward, it is ſpirituall, the ſoule only of him, that hath it ſealed to him, is conſcious to it, but outwardly and viſibly it is conveyed unto him by theſe externall elements, Symbols and ſignes or Images.

2. *Of the Form of the Sacrament Ordained.*

The form of the Sacrament consists in Relation, which is a mutuall respect betwixt the signe & the things signified, such as is between the father and his son, the master and his scholler, the husband and the wife: For in these there is such a mutuall union and reference of one to the other, that the one terme being removed, the other is removed also, for she is no wife that hath not a husband, nor he no husband that hath not a wife, they stand and fall together. It is so in this case, take away the signes, and there will be no Sacrament, and take away the thing signified, though the outward signes be there, yet they represent and seale nothing.

The reason is, because both want that to which they relate. The Relation then is the mysticall union and conjunction of these two, which is neither naturall, nor locall, nor yet corporall, but meerly Sacramentall: Of which if you shall aske a reason, no other can be given, but because *Christ* hath *ordained* it should be so. For the Sacraments are that altogether, and nothing else, which God by the word of his divine institution doth testifie he will have them to be. As therefore our union with Christ is wholy mysticall, so also in the Sacrament the union of the things with the signs is altogether mysticall and spirituall, and depends meerly upon Christ the ordainers will and counsell.

Ephes. 5.32.

3. *Of the efficient cause of the Sacrament Ordained by Christ.*

The authour of the Sacrament is God alone, and that one Mediator betwixt God and man, Jesus Christ: the reason is evident, because he hath right only to institute a Sacrament, who can bestow those Graces that are sealed to worthy receivers in the Sacrament, and can withhold them, and punish unworthy receivers, which because it appertaines to God alone; He and no other must be the ordainer

Mat. 26.26. and 28.19. 1 Cor. 11.23.

ordainer of it. The old rule is immovable and true. *Nihil habere rationem Sacramenti extra uſum a Deo inſtitutum*, Nothing can be accompted for a Sacrament beyond the uſe ordained by God.

1. *As a meanes whereby we receive the ſame Grace.*
2. *As a pledge to aſſure us thereof.*

4. The end of the Sacreament.

The Sacraments { 1. Repreſent. 2. Exhibite. 3. Seale. } 1 Cor, 11.24: 25.26.

1. They repreſent, and ſet before our eyes under corporal and viſible elements, what Chriſt hath done for us. For example, the bread broken, Chriſts body crucifyed, and the wine powrd our, his bloud ſhed for us. And in this reſpect they are called Signes and Monuments of his love: Signes of Heavenly things.

2. But this is not all, for they exhibite alſo: In them, that grace is truly given, which by the Signes is repreſented. All indeed receive not the Grace of God, that receive the Sacrament of Grace. But by them Grace is offerd to all the Church, though exhibited only to the faithfull: For upon the performance of his order, he actually makes over, and conveyes ſo much Grace and favour unto us, as at that time is uſefull for us, ſuch is. Pardon of ſin, Reconciliation to, and acceptance of our Perſons, ſtrength to do what he requires, Of all which the Sacrament is a meanes. *Canalis gratiæ*, the conduite pipe of Grace. Luc. 22 16. Tit. 3. 5.

3. They are pledges to aſſure us of this Grace. For the Sacrament is as it were a pawne left us by God in the hand of the Miniſter, to give us acquieſcence, and ground of confidence, that the Graces promiſed ſhal be ſurely performd. Of which that we doubt the leſſe, it is call'd a ſeale. For God not content with the Generall offer of his promiſes, out of his meer mercy, hath thought it fit to Seale them to every particular beleever having a regard thereby to their infirmity. Rom. 4. 11. Gen. 17. 11. Gen. 12. 3.

In an Indenture we have the Conditions agreed upon betwixt both partyes ſet forth and repreſented, after ſea-

led and delivered: A Covenant God hath made with man for Salvation & for Grace, without which Salvation cannot be had, and by the Sacrament it hath pleased him, as in a faire deed to represent it, to conveigh and make it over, to seale and deliver it unto us.

But this representation, and exhibition of that Grace here signified, must not be referrd to the eye of the body, but to the Soul of the beleever; since it is Spirituall. And Spirituall we call it for two reasons.

1. First, because of the authour, the Holy Spirit, that, by a secret and wonderfull operation brings to passe, that the vertue of the bloud and merit of Christ, by the intervening of his flesh Sacramentally communicated to us, should pierce even to our soules.

2. Secondly, because Faith, the instrument by which we receive the Seale of the Covenant, is a gift of the Spirit, which, by apprehending and applying, unites the signes, and the things signifyed, which in their owne nature are far dissonant.

Quest. How many parts be there of the Sacrament?

Answ. Two the outward and visible signe, and the inward spirituall Grace. This answer may be understood partly by what hath been said, and partly by what shall be said hereafter. Of Baptisme.

Quest. What is the outward visible signe or forme in Baptisme?

Answ. 1. *Water*

2. *Wherein the person Baptized is dipt or sprinkled with it.*

3. *In the Name of the Father, of the Sonne and of the Holy Ghost.*

Three things are here to be considered in this answer.

1. The matter of Baptisme. *Water*
2. The Ceremony. *Dipping or Sprinkling.*
3. The Forme. *In the Name of the Father &c*

1. *Water.*

Baptisme

Baptiſme is the dore by which all enter into the viſible Church and is therefore adminiſtred to beginners in Chriſtianity, who are to be initiated by *Water*. For in that element only the Baptized perſon is to be waſhed. The Scriptures and practiſe for this are ſo evident, that it cannot be gainſaid. 1 Cor. 12. 13. Gal. 3. 27. Mat. 16. 16. 1 Cor. 1. 13. Matt. 3. 6.

The end is to waſh away Sin. Now in Sin there be theſe two. *Reatus & macula*: The guilt, and the ſoyle, or ſpot. The guilt to which puniſhment is due. The ſpot, by which we grow lothſome in the eyes of God. Act. 22. 16. Rom. 6. 23. Ezech. 16.

The Scruple then here is, How water can waſh away theſe Spotts of ſin? To clear it in briefe: The truth is, it could not, it is no water worke, no not if you put to it, Nitre, much ſope, fullers earth, or the herbe Borith, all will not doe, the ſoile will not off ſo. Bloud muſt be put to it. The bloud of the Son of God, of which this water is but an *outward ſigne*, and that alone hath an efficacy to purge from ſin and uncleanneſſe. This Bloud is λυτρὸν a ranſome and price ſufficient to remove the guilt and puniſhment and it is λυτρὸν a laver to waſh away the ſoyle and ſpott. Ier. 2. 22. Heb. 9. 22. 12. 14. Matt. 20. 28. 1 Tim. 2. 6. 1 Tit. 3. 5. Zach. 1. 13.

2. *Wherein the perſon Baptized is dipt, or ſprinkled* with it.

The Ceremony here uſed is { *Dipping or.* / *Sprinkling.*

Our Church then makes the action indifferent whether it be *Immerſio*, or *aſperſio*, dipping or ſprinkling is left to diſcreſion, for neither are eſſentiall to Baptiſme, but belonging to the Ceremony of it, and therefore are to be regulated by charity. 1 Pet. 1. 2. Heb. 12. 24.

1. *Diving* or *dipping* beſt repreſents our buriall to ſin and riſing to a new life, and was at firſt in uſe in warmer countries, when the greateſt part, who were baptized were *adults* or growne in years. Rom. 6. 3. 4. Col. 2. 12. 13.

2. But when the Goſpell was ſpread into colder regions, *ſprinkling* in ſtead of *dipping* was thought ſufficient; to which that place of the *Hebrews*. 12. 24. gives countenance, where mention is made of the *bloud of Chriſt*, and

the *bloud of ſprinkling*, and again. 1. *Pet.* 1. 2. *Sprinkling of the bloud of Jeſus Chriſt.* And indeed I ſee no reaſon, that as in the other Sacrament, a ſpoonful of wine is as ſignificative as a greater quantity, ſo here a handful of water ſhould not be as ſignificative as a whole river.

Heb. 9. 21.

Farther this cuſtome of *Sprinkling* is of Great antiquity in the Church, as appeares by the 76 Epiſtle of *Cyprian*, the latter part of which is written in the defence of it. *Tertull.* alſo de pœnit. cap. 6. ſpeaking of Baptiſme, calls it, *aquæ unam aſperginem*, the one ſprinkling of water, And *Gregory* the firſt acknowledgeth that it was in uſe in the weſterne Church. There are who conceive probably that the Apoſtles themſelves uſed ſprinkling as well as dipping, ſince we read of ſome baptized by them in houſes as well as rivers.

Act. 10. 47.

3. *In the Name of the Father, and the Sonne and of the Holy Ghoſt.*

This is the forme of Baptiſme and it never was, nor never may be omitted. For ſhould theſe words be left out, the Baptiſme is Null. It was the pleaſure of our Saviour, that theſe words ſhould be retained for theſe reaſons.

Matt. 28. 18.

1. That we may know, that what the Miniſter doth, he doth not of, or from himſelfe, or of his own head, but by Commiſſion, command, and good authority, even by the authority of the whole Trinity. And therfore what he doth is of the ſame validity as if God the Father, Sonne and Holy Ghoſt ſhould baptize. Since it is in their name, their power, their authority.

2. For the comfort and aſſurance of thoſe who are baptized, that the whole Trinity doe ratify and confirm, what is promiſed and ſealed in Baptiſme, to witt, remiſſion of Sin, and acceptance to favour.

3. This layes an obligation upon the baptized perſon, and that diverſe wayes.

1. To acknowledge theſe three perſons and conſequently his whole Creed, to beleeve in God the Father that made him, God the Son that redeem'd

deem'd him, and God the Holy Ghoſt, that ſanctified him, and all the elect people of God.

2. As he acknowledges theſe three, ſo alſo to deliver himſelfe to be taught by theſe three, and no other in the myſteries of his religion. This S. *Paul* intimates, when he asks the *Corinthians* in whoſe Name, were you baptized, *what were you Baptized in the Name of Paul?* as much as to ſay, you ought to be his Scolars, in whoſe Name you received your Baptiſme, and to whom then you bound your ſelves. Which being not the Name of *Paul* nor *Cephas*, but the Trinity, you ought to receive that alone for infallible truth, which is taught you by the Trinity, and not to pin your faith upon the opinions of men. 1 Cor. 1. 13.

3. To be an obedient ſervant, to invocate, to give honour to theſe three perſons, and to live by their rules and directions to be a hearer and a willing doer of their Commands.

Upon which conditions being by Baptiſme admitted into the Church, he hath aſſured to him, what Grace, God hath by Covenant promiſed.

Queſt. What is the inward and ſpirituall Grace [in Baptiſme?]

A. A Death unto ſin, and a New birth unto righteouſneſſe. For, being by Nature born in Sin, we are hereby made the Children of Grace.

1. In the queſtion the word *Grace* ſignifies a ſpeciall favour made over to the Baptized in the Sacrament. And this is call'd.

2. Spirituall, as chiefly belonging to the ſoule of man, his immortall Spirit.

3. And *inward*, that howſoever the Symbals by which this Grace is repreſented is the object of the ſence, yet the Grace it ſelfe is not ſeen, but inwardly conceived and received by the Baptized.

In the anſwer, we are to conſider,

1. What this Grace is.

2. The

2. The reaſon why it is neceſſary.
3. The benefit we recieve by it.

1. *A death unto ſin.* 2. *And a new birth unto righteouſneſſe.*

Jo.3.5. *Except*, ſaith our Saviour to *Nicodemus*, *a man be borne againe of water and the ſpirit he cannct enter into the kingdome of God*, out of which the wiſeſt divines, (in reſpect of Gods ordinance) have collected the neceſſity of baptiſme, which
Tit.3.5. is not only a laver, but the laver of our Regeneration, as I may ſo ſay, the midwife that brings us to this *New birth*.

Epheſ.2.1. Goloſ.2.13. Rom.6.16. Rom.7.14.23. 1 Pet.2.24. In our firſt birth we were dead in ſin, in our ſecond birth dead to ſin, in our firſt alive to our owne luſts and affections in this ſecond quick and lively to righteous actions. In a word, of ſlaves of ſin, and death, made freemen and ſervants of life and righteouſneſſe. And theſe two acts of our regeneration, move betwixt two terms, from one to another, from death to life. The firſt of
Col.3.5. which is mortification, which is the weakning, the deadding, the putting of ſin, and the ſlaviſh drudgeries, and imperious commands of ſin from our mortall body: The other is vivification, which is the performance of thoſe
Eph.2.1. Rom.7.6. actions of living men, that are quickened by the ſpirit, ſerving God all our days in righteouſneſſe and holineſſe.

And the ancient manner in baptiſme, the putting the perſon baptized under water, and then taking him out againe did well ſet forth theſe two acts, the firſt his dying, the ſecond his riſing againe.

1. That which is here taught is the doctrine of St. *Paul*. Col.2.12. *Yee are buried together with Chriſt in baptiſme, in whom alſo ye have riſen.* &c. Into the grave with Chriſt we went not, for our bodies were not, could not be buried with his, but in our baptiſme by a kind of *Analogy*, or reſemblance, while our bodies are under the water, we may be ſaid to be buried with him, and all that dwells and adheres to our mortall bodyes that is the whole body of ſin is then buried, when the power thereof is weakned,
Rom.6.6. repreſſed, and as a dead carcaſſe covered with earth, removed

mov'd out of our ſight, ſo that bound with grave cloths it cannot ſtir, and carry a man whether it pleaſe to act, what, as a tyrant it commands, This is it with which St. *Paul* preſſeth the Romans. cap. 6.5. *As many of you as were baptized into Chriſt, were baptized into his death.* This is the firſt part of the grace recieved in Baptiſme.

2. The ſecond is a *New birth to Righteouſneſſe*, which the Apoſtle alſo in this place to the *Coloſſians* puts us in mind of, when he adds, *you are alſo riſen with him*: as the baptized did *Emergere*, or ariſe out of the water. And under this tearme of Reſurrection, he ſets forth that *New life*, which thoſe who are new borne begin to live:

And new it may be well called, becauſe it proceeds from a new principle and hath new effects. As every thing is in *eſſendo* being, ſo it is in *operando* operation. As is the cauſe, ſuch muſt the effect be, *for doe men gather graps of thorns or figs of thiſtles?* The principle is here good, & therefore what flows from it muſt be good alſo. That principle that moves the Chriſtian is not the will of the fleſh, or his corrupt heart, but the ſpirit of Chriſt, and ſanctifying grace, that works in the heart. The author of his life is not nature, but grace, and therefore the fruits are new & gracious; not the old works of the fleſh, adultery, contention, envy, murder, drunkenneſſe, hereſies, *&c.* But charity, joy, peace, goodneſſe, faith, *&c.* *Gal.* 5.19. Mat. 7.16. John 1.13. 1 Cor. 12,13.

Theſe two are always knit and joind together. For as Chriſt remaind not under the power of death, but roſe from thence, ſo by the vertue of his death, and reſurrection, we doe not only die unto ſin; but we alſo ariſe, that we may live to righteouſneſſe. 1 *Pet.* 2.24. Which ſelfe ſame is ſaid by St. *Paul*, Rom. 6.5. If being planted with him we have growen up into the ſimilitude of his death, we ſhall grow up alſo in the ſimilitude of his reſurrection. But obſerve that it is in him, or with him, that we know from what fountaine this mortification and vivification flows, from our ſelves it is not, which the Catechiſm minds us of, in the reaſon following. Eph. 2.5,6.

2 For

2 For being by *Nature borne in ſin.*

Pſal.51.5. Ezech.16.1.&c. That is concieved in ſin, and borne in iniquity, polluted no leſſe in ſin from the wombe, than an infant in his mothers blood, we can have no principle in our ſelves, or from our ſelves to move us, to put ſin to death, or give life to righteous actions, rather the cleane contrary, becauſe we are borne with ſtrong inclinations, and propenſions, which would certainly engage us in a courſe of ſin, in our Baptiſme it is that this ſtrenght is given us by Chriſt that will enable us to get out of that ſervile and dangerous eſtate. So it follows.

Rom.7.5. 8.18.23.

3. *We are hereby made the children of grace.*

Children of grace, and therefore enabled to doe the works of grace. Which work flows not immediately from the Sacrament, but from the power of Chriſt, and his ſpirit that works by the Sacrament. The rule of the ſchole is ſound & to be retaind. That *Sacramenta ex ſimilitudine repræſentant, ex inſtitutione ſignificant, ſed ex virtute Chriſti ſanctificant.* Sacraments by remſemblance repreſent, by inſtitution, ſignifie, but by the power of Chriſt they ſanctify. *Solus ſpiritus rem Sacramenti nobis confert.* Cypr. *de Bapt.* It is the ſpirit alone that gives the thing, the grace here mentioned to *die to ſin, and live to righteouſneſſe.* Where note that.

2 Cor.3.6. & 1.12.13. Epheſ.2.22.

1. That this death, and new birth, is not the reſolution to forſake ſin, and live a godly life, for this is ſuppoſed before Baptiſme, as that which makes a man capable of it, as the queſtion evidently ſheweth.

Dr. *Hamond:* pract. Cat. ſect. 2. p.260.

2. Neither is it an actuall forſaking of ſin, nor leading a new life, for that is a conſequent of Baptiſme, and muſt be done all the life after; till a man become a perfect man in Chriſt Jeſus.

Eph.4.13.

3. But this grace given in Baptiſme is a ſupernaturall ability to die to ſin, and live to righteouſnes, to empower us to make larger progreſſes in Chriſtianity, which, though it will never abſolutely be perfect in this life, yet it

it may enable us to performe such sincere obedience, that God will accept, pardoning all the faults, and failings; and bound we are to improve this grace, and to cooperate with it all our daies. Phil. 2, 12, 13.

Quest. What is required of persons to be baptized?

Answ. 1. *Repentance, whereby they forsake sin.* and

2. *Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.*

These two are the qualifications, that are requisite in those who are baptized, and so much the questions there proposed doe evince, one whereof is about our forsaking the devill, world, and flesh, which is an act of repentance, The other about our beleeving the articles of the Creed, which is an act of faith.

1. *Repentance* is a necessary condition in all that aske baptisme for themselves, it being the *removens prohibens*, that which removes what should hinder the grace we expect in Baptisme, for though it merit no favour, yet it disposeth the man, and makes him capable of mercy. Acts 10.4. John 3.10.

Neither can we find any man of age admitted to Baptisme without the profession of it. *John* the *Baptists* sermon was, to all that came to *Jordan*, *Repent* and those that were baptized by him confessed their sins; and St. *Mark*, cap. 1.4. says plainly that *He preached the Baptisme of Repentance.* And to this St. *Peter* exhorts the *Jews*, Act. 2.28, *Repent, and be baptized every one of you.* &c. Mat. 3.6.

And what kind of Repentance is requisite the word in the greek text imports, for it is μετανοιτε, change your minds, a *Transmentation* is necessary, not only a *Transmutation*, for till the mind be changed, the life will never be changed as it ought to be. Ezech. 18.31, 32.

But upon this change within, the change without will certainly follow our good notions, and our good motions inwardly will *bring forth fruits worthy of Repentance* outwardly, of which the chiefe is here reckoned, which is. Mat. 3.8.

1 *That we forsake sin.*

Not only that we be toucht with the sense of it, grieve

Joel 2.12,13. Prov.28.13. Heb.12.1. Hob.10.26. Rom.6.12. for it, confeſſe it, or reſolves againſt it. But that really, ſincerely, actually we ſhake hands with it, and forſake it: ſo that though weakly we fall into it, yet wilfully we will not commit it, nor obſtinatly continue in it, it ſhall never *raigne in our mortall bodies.*

2. Faith, that they ſtedfaſtly beleeve the promiſes of God made to them in this Sacrament.

Mar.16.16. Heb.11.1. The other qualification is *Faith*, and this is neceſſary, becauſe the promiſes of God have not their effect upon us, till they are accepted by us, and it is faith only that can apply them: and therefore it is neceſſary. *Col.2.12. Qui Baptiſmum putat carnali ratione conſiſtere, hic non eſt ſpiritualis nec donum cæliſte poteſt conſequi, qui ſe per aquam, non per fidem, commutari credit.* Auguſt.q.59. ex.N.T.

1. And the reaſon is firme and evident: Becauſe Chriſt is the ſubſtance of the Sacraments the virtue and life of them is from Chriſt: But Chriſt is not received nor layd hold on by an infidel, ſuch men; *quod corde ficci ſunt & mente aridi, lambunt quidem illi petram, ſed inde nec mel ſugunt, aut oleum.* Cyprian.

2. The object of this faith is particularly the promiſes 2 Cor.7.1. of God made in this Sacrament, which are pardon for ſin, and ſtrength againſt ſin, which being promiſed upon the former condition of repentance, no man can with a good conſcience lay hold of thoſe promiſes, but he that is a true penitent.

3. They are to be beleeved ſtedfaſtly, and there is all the reaſon in the world for it, becauſe they are the promiſes of God: He is immutable, in him there is no ſhadow of Heb.10.23. Heb.6.17,18, 19. change: He is alſufficient, omnipotent, able to make good what he hath promiſed: to ſtagger then in the promiſes, is in effect, to make him a mutable God, a God that can repent, and will not keep his word, or els an impotent God, one unable to make good, what he hath ſpoken. No, no; *Hath he ſayd, and will he not doe it?* Yes certainly If we faile not on our part, Chriſt will not faile on his: if we doe repent and beleeve the Goſpell, no power of heaven,

ven, on earth, in hell, or malice of Satan shall ever be able to deprive us of our part of the promises made to us in this Sacrament. Only remember this, that Christ, that hath made a promise of grace to a penitent beleever, hath made no promise at all to an impenitent infidell.

4. I adde this in the close. That Baptisme is of speciall use through a Christians whole life. It is but once administred, but the vertue, and efficacy thereof grows not old by time.

1. In all thy fears and doubts, looke to thy Baptisme and the promises of God, then sealed to thee. Lay hold on them by faith and thou maist have actuall comfort.
2. In thy failings, slips, and revolts to recover the sooner looke back to thy Baptisme. New Baptisme shall not need, the covenant and seale of God stands firme, and changeth not.
3. Renew thy Repentance, Renew thy Faith in those blessed promises of grace sealed & secured in Baptisme and then expect all good from Gods free mercies in Christ, although thy performances fall very short; though thou art an unprofitable servant.

Quest. Why then are children baptized, when by reason of their tender age, they cannot perform them? that is Repent and beleeve.

Ans. *Yes? they doe performe them by their sureties, who promise and vow them both in their names: Which when they come to age, themselves are bound to performe.*

This is an excellent answer, and being well examined will prove satisfactory. For it shews

1. How children performe this promise for faith and Repentance.
2. That they are *bound* to performe the promise, *when they come to age*, if they meane to have a part of the grace promised by God in Baptisme.

1. For the first, children performe not this promise in Baptisme at that time Actually, *that is*, they doe not then

actually repent and beleeve; neither is it neceſſary they ſhould. For Baptiſme, is not the covenant, but the ſeale of it, and the ſeale may be ſet, where theſe are wanting. This is evident in the caſe of Circumciſion. With *Abraham* God eſtabliſhed the covenant and the ſeale was to be ſet in the fleſh of his child, and thoſe children, that came of his loyns, at 8 days old, to whom no man can attribute Faith and Repentance. And why any man ſhould tye children, that enter now into the ſame covenant, & are to be ſav'd upon the ſame grounds, to harder conditions than thoſe Infants were then bound, ſeems to me very unreaſonable, and uncharitable. If want of faith & repentance could render the children of Chriſtians uncapable of Baptiſme out of queſtion, the ſame defects would have rendred the ſeed of *Abraham*, before they came to age uncapable of circumciſion. But this it did not them, therefore neither theſe.

Neither ought it ſeeme ſo ſtrang to any man, that one ſhould ingage for another, a man for a child, ſince we ſee it done in civill contracts. Morgages, bonds, eſpowſalls, taken and made in the names of children, of which they are as utterly ignorant, as what at Baptiſme is for them undertaken. Thus much will be confeſſed: but can it be thus in Church covenants? Can the father or any other be engaged for the ſon? And will ſuch an engagement be accepted of God? Yes it may be done, and will be accepted. This is evident out of the Scripture: *Moſes* did engage the little ones, as well as their fathers to keep the words of the covenant (for ſo it is call'd 4 times in that chapter) telling them, that *He call'd them together, little ones and all, to enter into covenant with the Lord their God, and into his oath.* And thus concludes the chapter, *The ſecret things belong to the Lord our God; but thoſe things which are revealed, belong to us, and to our children for ever, that we may doe all the words of this law.* As if *Moſes* had ſayd, the riſe and ground of this is a ſecret, and unſearchable, no reaſon of it can be given, but Gods will and love. It pleaſed him to have it ſo. But that he would ſo have it, it is revealed,

Deut. 29. 11.

verſ. 12.

and

and it *belongs to us, and our children*, and is a ſtanding law to be obſerved by us, and our children for ever: of which yet this reaſon is rendred at the 18 verſ. *Leaſt there ſhould be among you any man woman or family, or tribe, whoſe heart turneth away this day from the Lord our God, to goe and ſerve the Gods of the nations, leaſt there ſhould be among you a roote that beareth gall or worm-wood.* A roote, to which nothing more like than a child, the child then ſure was that roote to be engaged by covenant, leaſt that bitter fruit be brought forth.

At *Jehoſaphats* faſt there was preſent all *Judah, with their little ones, their wives, and their children.* Why the little ones? The children, certainly, many of them at leaſt, knew not what belonged to the Faſt, nor the feare they were in from the nations. But all the promiſes that God had made, belonged to them, as well as their fathers, & of theſe their fathers put God in mind, and brought their children with them to joyne with them in the petition, and preſſing the promiſe (though they actually knew not what it meant) that God might be more powerfully moved. 2 Chron. 20. 13 verſ. 7.

What ſhould I ſay that the light of nature taught the *Ninevites* this truth? for in their repentance, not the greateſt only, but the leaſt were engaged to repent and faſt, and cry mightily to God, Alas, thoſe Innocents, *that knew not their right hand from their left*; knew not what was done, or why it was done, and yet the injunction was layd upon them. And who can tell, whether God were not moved more for their ſakes then their parents? Sure I am that God uſeth this as a motive of his mercy to *Nineveh*. *Thou haaſt pitty on the gourd &c. and ſhould not I ſpare* Nineveh, *that great city, wherein are more than a 2000 perſons, that cannot diſcerne the right hand from the left.* Jonah 3. 5. Jonah. 4. 10, 11.

All that hath hene ſayd hitherto tends only to this end, that it is no abſurdity to affirme, that the little ones are part of the number of thoſe that entred into covenant with God, and ſo may enter into this covenant made in Chriſt by the parity of reaſon. Then againe, to ſhew, that a father

may undertake a religious duty for his child, though the child understands nothing of it, with which undertaking yet God is pleased; and farther I presse not these instances.

But what now, if I shall make it appear, that there is a command for the Baptisme of infants? To my understanding there is great light given to it, out of that commission our Saviour gave to his disciples: Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς &c. Before I hence make my inference I shall propose *quædam postulata* certaine propositions, so reasonable, that I conceive they will not be denyed.

Mat. 28. 19.

1, That the Apostles by these words receive a commission for the promulgation of the Gospell, and a command to execute it.

2. That all *Nations* stand here in opposition to the *Jews*: for the commission. *Mat.* 10. 5. 6. Was particular to seeke the lost sheep of the house of *Israel*, and an expresse prohibition in it, that they go not into the way of the *Gentiles* &c. But now their commission is enlarged, and become *œcumenicall*. *Go and disciple all nations*: preach the Gospell to every creature.

Mar. 16. 15.

3. That a nation is a society of men, which comprehends under it *Singula generum*, without distinction of sex condition, age. And this is evident: for a child as soone as born, is a free Denison. His birth makes him capable of all the priviledges of that Nation.

4. That all *Nations* here must be of the same extent, as that Nation to which it is opposed. viz. the *Jew*. But all Jews *Singula generum*, of what sex, condition, age soever, were within the Covenant, and therefore all nations in the same manner were within the Covenant. *S. Paul* so argues. The Gentiles engrafted as the Jew, but the Jew was engrafted with his children, and consequently the Gentile.

Rom. 11. 15. 16. 17.

5. That this word μαθητεύσατε rarely occurrs in any Classique heathen authour, if at all, and therefore must be taken in a Church sence.

6. That

6. That this word in propriety of language ſignifies not to teach, but to make a Diſciple, or bring under Church diſcipline, or in a capacity to be taught, making this forme of Baptiſme their Ceremony of receiving them

7. Laſtly that it is not ſo apt to render it Teach in this place, becauſe that duty is enjoynd in the following words. The ſence then will run far eaſier thus, Goe and enter into your ſchoole all Nations by Baptiſme, and all that are ſo brought and receivd inſtruct and inſtiute them in the Chriſtian Faith. Which interpretation may be juſtifyed by that paralell place. *Jo.* 4. 1. The *Phariſees heard that Jeſus made more diſciples and baptized, than John*: where, to make diſciples, and baptize is all one with the praiſe here μαθητευσατε βαπτιζοντες and preſuppoſeth not any precedent inſtruction, but rather as a ſubſequent.

Let then this Commiſſion to the Apoſtles have its full extent, let πάντα τὰ ἔθνη all *Nations* take in as it uſually doth, all of every nation: and muſt, for otherwiſe the oppoſition will be lame and imperfect, Men and children among the *Gentiles*, as it did Men and children among the *Jews*. Interprete μαθητεύσατε in his proper and genuine ſignification, which is to Diſciple, or enter into a ſcoole to be taught, (which alſo beſt agrees with the ſcope of the Text) when the ſcoller ſo admitted ſhall be capable of teaching, and then the ſence of the Commiſſion will be this. Go forth, and make not the *Jews* only, as by vertue of the former Commiſſion, your diſciples, but the Gentiles and their families your diſciples alſo, and upon their conceſſion Baptize them, and teach them to keep, whatſoever I have commanded.

And that this was the Apoſtles ſence of Chriſts words, and opinion of his inſtitution, will appeare two manner of wayes.

1. Firſt, by one conſiderable remaine or footeſtep of it in *S. Paules* Epiſtle to the Corinthians. 1 *Cor.* 7. 14. *Elſe were your children unclean, but now are they Holy*, which word being not poſſible to be underſtood in that place of inherent holineſſe, muſt be underſtood of relative, that is *Holy* as they

they ſtand in relation to their admiſſion into the Church by baptiſme. 2. Then again ἀκάθαρτα, uncleane, is in S. Peters
Act. 10. 14. ſence, ſuch who might not be receiv'd into the Church, and then ἅγια Holy, which is here ſuch as are oppoſed to it, muſt neceſſarily ſignify thoſe children who may be admitted. 3. Laſtly, were not this the importance of that place there were no priviledge imaginable, no Sanctity which could be attributed to the infants of Chriſtians, which could not belong to the infants of Heathens alſo; which yet is affirmed of the one, and denyed of the other by the Apoſtle.

2. The perpetuall and uninterrupted practiſe of the primitive Church even from the Apoſtles times. To which the moſt ancient Fathers give an ample Teſtimony, whoſe evidence because it is fully ſet down by that walking library Doctr. *Hammond* in his Tract of Baptizing of infants *ſect* 39, *ad.* 57. I will therefore ſpare the tranſcription In brief only, one delivers, that infants are thought worthy
Iuſt. Martyr. Irænæus, Tertul. Iian. Hyginus. Origen Dionys. Artop. Clem. of Baptiſm: another, that they are borne againe to God: a third that they are Candidates of Sanctity, and Holy by the prerogative of their birth: a fourth appointed Godfathers: a fift, that according to the cuſtom of the Church, baptiſme is given to Infants, and affirmes it to be an Apoſtolicall tradition: ſo doth another: A ſixt commands:
Rom. Cyprian, Baptize your little ones: A ſeventh, as to the caſe of Infants which thou ſayd'ſt were not to be baptized——— it was farr otherwiſe determined by all in our Councell, wee all judged, that the mercy and Grace of God was to be denied to none, that was born of men.

De Baptiſmo cont. Donatiſt. Lib. 4c. 24. And he concludes with Auguſtines teſtimony, which is full and very obſervable. *Nemo nobis ſuſurret.* &c. Let no man whiſper to us other doctrines. This the Church hath alwayes had, alwayes retained, this it hath receiv'd from the faith of the predeceſſours, this it keeps perſeveringly to the end, and upon it delivers that knowne rule *Quod univerſa tenet Eccleſia, nec conciliis inſtitutum, ſed ſemper retentum eſt, non niſi authoritate Apoſtolicâ traditum rectiſſime creditur.* That which the univerſall Church mantaines, and

was

was not inſtituted by Councels, but alwayes continued, is moſt rightly beleeved to be deliverd by the Apoſtles authority.

3. And me thinks this is highly conſonant to reaſon, for were it otherwiſe the Apoſtles Commiſſion would be ſhorter under the Goſpel, than the Command for Circumciſion under the law. That would be for the whole Nation, children, and all: This to part of Nations, and ſo all ſhould not be all. The promiſe made to the *Jew and his ſeed* ſo ſoone as born; The promiſe made to the *Gentiles and his ſeed*, after he is at age: A *Jewiſh child* made a Covenanter whether he actually beleeve or no: a *Chriſtian* caſt aſide till he can make it appear, that he beleeves and repents. It behoves them to ſhew ſome diſparity in the infant Jew, and the infant chriſtian, leaſt they faſten upon the almighty in the reception to the ſame covenant προσωπολημψιαν reſpect of perſons, which I know they dare not. And this would be thought on alſo, what a diſcouragement this had been to the Jew to turne chriſtian, if with the Father, the child ſhould not have been admitted to the covenant, and have a right to the ſeale, which in his judaiſme he had, and ſo the child be in worſe caſe under *Chriſt*, than he was under *Moſes*.

Be it that we find noe mention in ſcripture of any child baptized, can any man thence rationally conclude, that none was? How many matters of fact were done by the Apoſtles, of which thoſe ſacred Oracles are wholy ſilent? Who ever read in Scripture that any woman ever received the Euchariſt? and yet he would be thought a man of a ſhort diſcourſe, who would thence collect, that none of the female ſex, were in the Apoſtles dayes admitted to the Lords ſupper.

But the anſwer that will fully ſatiſfy this ſcruple, is this. Though an argument, drawn negatively from Scripture *in Credendis*, in things to be beleeved as Articles neceſſary to ſalvation, is of great force: yet *in Agendis* in many things to be done by chriſtians (as among other this one of Baptizing infants) it is very weak. This may not be be-

leeved, because not written, is true, and of great strength: This may not be done, because it is not written, that ever it was done, is very fallacious and concludes not.

To knit up all, those who are of years are bound to make a profession of their faith, and Repentance; to be taught the truth of this mystery, and not to be admitted to Baptisme without it, for being of age, and of their own choice and desire to be made members of a Church, good reason it is they should oblige themselves to the conditions made known unto them. But for those who desire it not, nor can desire it through an unavoidable deficiency, yet have a right to it, because they are the *children of beleeving parents* (*for, if the root be holy so are the branches*, and again, *your children are Holy*) charity requires that others desire it for them. These have been taught, and know on what conditions they are to be entred. These know that Christ *commanded little Children to be brought unto him*. These know that *he laid his hands upon them, and blessed them*, and therefore they earnestly beleeve that he will embrace them in the armes of his mercy, and give unto them everlasting life: and therefore in this faith aad confidence they engage for them*.

Rom. 11.16. 1 Cor. 7.14.

*ἀξιοῦνται δὲ τῶν, διὰ Βαπτίσματος ἀγαθῶν τὰ Βρέφη τῇ πίστει τῶν προσφερόντων αὐτὰ τῷ Βαπτίσματι. *Justin. Martyr resp. ad Orthod.* Children are allowed to enjoy the good things that come by Baptisme by the Faith of those who bring them to Baptisme.

Yea but will the faith of the Surety, any way benifit the infant? Yes it may, so far as it is intended: that is to make the infant by Baptisme to be received into the congregation of Christs flock, and to give him a right to the promises of the Covenant. Did not the faith of the *Centurion*, that came to Christ for his servant, effect a cure upon the sick man? Did not the faith of those, that let down the bedrid man through the tiles, move our Saviour to cure him? Did not the faith of the woman of *Canaan*, that came to our Saviour for her little daughter, work compassion in him, and out of compassion to heale her? Say then no more, but the faith and charity of one may be powerfull with God for another, especially when we are encouraged to it, as in this case we are, by his owne words, *Suffer Little Children to come unto me, for of such is the kingdom of God*. In the Faith of the Church grounded upon

Mat. 2.10.

Mat. 2.5.

Mat. 15.28. Mar. 10.14.

Gods

Gods Covenant the child is presented, and no sober man can doubt, but it will be accepted by him.

In which, because they, and those who contract for them are by interpretation but as one person, the conditions agreed upon bind them no lesse, than it it had been their own act, if they mean to have any benifit by the contract, or engagement. Which is the next point,

2. *They are bound to performe the vow and promise when they come to age.*

Repentance is a firm resolution of amendment of life; Faith an apprehension of Gods promises: For the performance of which the sureties engage; but not absolutely that the child shal do it, for that is beyond their power to undertake: But conditionally, that he shall do it, or else have no benefit by their Engagement.

When he comes to age then, or years of discretion, he is to be put in mind, what a Solemn vow, promise and profession his sureties have made to God for him, and then he is put to his choice, whether he wil stand to them, or reject them: no otherwise than those, who are married being childern have a choice when they come to years, whether that contract made by their friends, or parents shall bind them; stand a ratified marriage or no.

1. If they will disclaime, and renounce, they may: But withall then they must know, that they disclaime and renounce all right, title, claime or interest in the promises of Christ, they cast him off, tread his bloud under foot as an unholy thing, must not expect any strength from Christ against temptations, and so are left in the power of all sinne, and villany: In a word they renounce a pardon of sin, and the claime they might have to an inheritance in heaven.

2. But if they give their consent, and allow of what their Sureties did undertake (which is supposed) then they stand obliged and bound actually to repent, and beleeve, to obey Gods commandments, and lead a Christian life in righteousnesse and holinesse. For he that doth other-

wise breaks his vow, perjures himself, forfeits his pardon, makes his prayers and whole service of no acceptance, is a vassall and a slave to his own corruptions, being destitute and deprived of that strength by which he should strive against them, and conquer them.

All which sad considerations, I doubt not, will so far worke upon a man, who hath the use of reason, that, as he cannot choose but confesse it a great Act of charity in his friends, so early to engage for him in so beneficiall an Indenture: so also, to acknowledge that he is bound to stand to their engagement, and to observe the conditions of it through his whole life.

Of the Sacrament of the Lords Supper, or the Eucharist

Quest.

WHy was the Sacrament of the Lords Supper ordained.

Answ. For the continuall remembrance of the Sacrifice of the death of Christ, and the benifits we receive thereby.

Luc. 22. 19. 1 Cor. 11. 24.

In which answer we have these Conclusions.

1. That Christ *dyed* for our sins.
2. That this his *death* was a *Sacrifice*.
3. That this *Sacrament* was ordained for a continual *Commemoration*.
   1. *Of the death of Christ.*
   2. *Of the benefits we receive thereby.*

1. *That Christ dyed for our sins.*

This proposition is the constant assertion of the Scriptures, and needs no further proof. *Isa.* 5. 3. *Who is owne selfe bare our sins in his body on the tree.* 1 Pet. 2. 24. With infinite other places. Sin is either committed as by *Adam*, and the Angels that fell: or inherited, as by us, and all *Adams* posterity, or assumed, as by Christ: and this way only *he was made sin for us*; Not that he committed any sin, for he was that

that *just one*, nor that he inherited or contracted any, for he was conceived of the Holy Ghost; but pleased he was to stand in the place of sinners, and to take upon him the iniquity of us all, that so the justice of God might take its course and proceede against him for us. Which justice because it could not be satisfied without bloud; for *without shedding of bloud there is no remission*: he was willing to humble *himself to death, even the death of the Crosse* for us. Act.3.14. Luc.1.35. Is.53.6. Heb.9.22. Phil.2.8.

2. *That this his death was a Sacrifice.*

And this death must be a *Sacrifice*, *He made his Soul a Sacrifice for sin*: and this was typed out by the old legal Sacrifices. These were of 2 sortes, either εὐχαριστικὰ of prayse or thanksgiving, of which I speak not now: or else ἱλαστικὰ, or propitiatory, or pacification, and such was this of our Saviour a *propiation for our sins*. *A sacrifice of a sweet smelling savour to God.* Heb.9.16. Is.53.10. Levit.7.11,12. 1 Io.2.2. Ephe.5.2.

All the world lay under the curse. *Gen.*3.17. All the goods of the world were not able to free men from the Curse, Gold could not do it, nor the bloud of beasts. *Heb.*10, Not 10000 *rivers of oyle*: as for man, the Lord of these, his hand was too weake too: *For no man could redeem his brother from death nor make agreement to God for him.* This is a work that he must *let alone for ever*. Gen.2.17. 1 Pet.1.18. Mic.6.6,7. Ps.49.7.

It must be the Sonne of God only, that must be the *Sacrifice*, or else there could be no satisfaction; his bloud the price, or else nothing bought; his life the ransom or else nothing redeem'd. But this Sacrifice being offerd, his blood being shed, his life layd down; then there was λύτρον a full ransom: then there was ἀντίλυτρον a sufficient commutation, then there was ἱλασμος a pacification made for the sins of the whole world. His person was the only sacrifice that God would accept: His bloud the only price, that God would esteeme; His death the sole ransome, that God would receive for the transgressours. Eph.5.2. 1 Cor.6.20. 1 Tim.2.6. Matt.20.28. Rom.3.25. 1 Io.2.2. 1 Pet.2.24. 1 Pet.1.19.

3. *That this Sacrament was ordained for a continuall remembrance* Heb.9.15.

This was a favour that would never be forgotten, and that we should never forget it, he was pleased immediate-

Luke 22.19. 1 Cor.11.24. ly before his death to ordaine this Sacrament with this Item. *Doe this in remembrance of me.* And the Apoſtle puts us in mind, that ſo oft *As we eate of this bread, and drinke of this cup we ſhew forth the Lords death.* For that is the firſt end.

1. *To be a remembrance of his death.*

For here we have Chriſt crucifyed before our eyes, repreſented lively before us as upon the croſſe: While as the ſignes of his bleſſed body and blood being ſundred the one of them from the other, the one is broken the other poured out, remembring us how his ſacred body was broken with the crowne of thorns, the ſcourges, the nayls, the ſpear: how out of his wounded hands, feet, head and ſide there iſſued a ſtream of blood. This he intended by his inſtitution that we ſhould firſt remember. The other is.

Mat.27. Marc.15. Luke 22. John 18.

2. *The Benefits we receive thereby:* viz. By his Death.

In his fleſh ſin was condemned, which S. *Paul* calls ἀθέτησιν. S. *John* λύσιν, the deſtroying, looſing, or taking away ſin by the *Sacrifice* of himſelfe once offered, which containes in it theſe particulars.

Heb.4. Heb. 9.26.28. 1 John 1.7.

1. The remove of the guilt. *The blood of Jeſus Chriſt purgeth us.*

Rom.8.2.

2. The diſcharge from the ſting. *There is no Condemnation.*

Heb.9.14.

3. The weakening of the power. *The blood of Jeſus Chriſt purgeth your conſciences from dead works.*

Col.1.21,22.

4. Reconciliation. *For we are by his blood reconciled to God.*

5. Eternall Redemption. *Epheſ.*1.7.14.

6. Liberty to enter heaven. *By the blood of Jeſus Chriſt we may be bold to enter the holy place, by a new and living way which is his fleſh.* Heb.10.19,20.

But of theſe I have ſpoken at large in the Creed.

Queſt. What is the outward part or ſigne of the Lords Supper? Anſw.

Answ. *Bread and wine which the Lord hath commanded to be received.*

Bread and Wine.

As in Baptisme water was the outward element, so in this Sacrament is bread and wine: the bread represents his body, and the wine his blood: and there be who think that our Saviour made choise of these, for that these being the chiefe of our corporall preservatives, are fittest to set forth our spirituall nourishment but this I neither affirme, nor deny. That which is more materiall to know is the change of these, which is wholly Sacramentall, not in substance, but in use. For they remaine bread and wine still, such as before in nature: but consecrate and set apart to represent our Saviours passion, and exhibite and seale to a worthy receiver the benefits of that passion.

Great disputes there are how Christ is in the Sacrament. Some conceive, that for his presence there, it is necessary that Christ be incorporated with the Sacramentall elements. Others that the bread and wine are changed into his very body. Others, who deny the substantiall change, yet acknowledge his presence, expresse their meaning in different terms, thus. Corporally & substantially say some, Sacramentally say other, Typically and figuratively say a third, Spiritually say a fourth, Really say the last. Consubstan: Transubstan.

Mr. Hookers judgment to me in this difference of opinions, seems very pious, that since that all are agreed that Christ is there, & seals his promises to a worthy receiver, and the question is only *de modo* of the manner how he is there, that disputes and debates, enemies to piety, and abatements to devotion be suffered to take their rest *&c.* What these elements are in themselves it skills not, it is enough to me, who take them, they are the body and blood of Christ, his promise in witnes hereof sufficeth, his word he knoweth which may to accomplish, why should any cogitation possess the minde of a faithfull communicant, but this? O my God thou art true! O my soule thou art happy! Eccl. pol. lib. 5. S. 67.

Yet

Yet I will venture to bring my pitcher, and try if that coole water may not alay the flame. My intention is to put the faireſt interpretation upon different expreſſions and ſo reconcile exaſperated brethren.

That the Sacrament is in the predicament of Relation will be I doubt, non eaſily granted me, and under that logicall notion, I would thus define the Euchariſt.

The Euchariſt is a Sacrament inſtituted by Chriſt under the elements of bread and wine to repreſent, exhibit, and ſeale the paſſion of Chriſt and the benefits thereof to a worthy communicant. In which definition we meet with all thoſe things that are neceſſary to ſet forth the nature of a relation. Which are two, the *materiall* part, is the ſubject, or the ſuppoſite, in which the *Relatum* and *Correlatum* doe exiſt. The *Formal* part conſiſts *in Fundamento & Termino*. The foundation ſhall ſupply the place of the efficient cauſe. The *Terminus*, the end, in abſolute Accidents. To apply this.

1. The *Material* part here is the bread and wine.

2. The *Relatum*, that reſpects Chriſt body hath to the bread: and the *correlatum*, that reſpect that the bread againe hath to Chriſts body.

3. The foundation is the Inſtitution of Chriſt, for naturally theſe elements ſignify it not, Chriſt was the efficient cauſe or the author of it. The Relation is from him.

4. The *Terminus* or end is evident, to repreſent, exhibit, ſeale, *&c.*

And thus all the words uſed by Divines in the explication of this myſtery may receive a candid interpretation, except that of Rome.

1. That Chriſt is in the Sacrament corporally, ſubſtantially, and perhapps conſubſtantially may have a reſpect to the ſubject or *Suppoſite* of the *Relatum* and *Correlatum*, their meaning being no more than that he is there under the formes of bread and wine, not changd in ſubſtance, but in uſe; as it is in other Relations: as for example betwixt a father and ſon:

who

who though they relate to each other, yet they remaine two distinct substances, and the same they were.

2. Sacramentally, will point out the Foundation or efficient cause, for therefore it is a Sacrament because Christ ordained it, and appointed the signes to have this Relation.

3. Typically and figuratively will direct us to the first end, which is to represent, but this not *finis ultimus*.

4. Spiritually will put us in mind of the 2 end, which is to exhibit, for to the soule and spirit the grace is exhibited, not to the body.

5. Really, puts us in mind of the last end to seale, and such a reall presence must be admitted, or els the Communicant receives nothing.

Christ is sayd to be present 4 manner of ways.

1. Divinely, as God, and so he is present in all places. *Psal.*139.7. *Whether shall I fly from thy presence? I the Lord fill heaven earth.* Jer.23,24.

2. Spiritually, and so he is present in the heart of true beleevers. *Ephes.* 3.17. *Christ dwells in our hearts by faith.*

3. Sacramentally, and so is present in the Sacrament, because he hath ordained the Sacrament to represent, and communicate Christs death unto us. 1. *Cor.*10.16, 17. *The cup of blessing which we blesse, is it not the communication of the blood of Christ?* &c.

4. Corporally, so present in *Judea* in the days of his flesh.

And as the word presence, so the word really, is diversly taken: for sometims, as.

1. It is opposed to that which is feigned, and is but imaginary, and imports as much as *Truly*.

2. It is opposed to that which is meerly figurative, and barely representative, and imports as much as *effectually*.

3. It is opposed to that which is spirituall, and imports

as much as *Corporally*, or *bodily*.

We then believe Christ to be present in the Eucharist divinely after a speciall manner, spiritually in the hearts of the communicants, Sacramentally or relatively in the elements: And this presence of his is *reall*, in the two former acceptions of *reall*, but not in the last, for he is *truly* and *effectually* there present, though not *corporally*, *bodily*, *carnally*, *locally*.

As for the papists Transubstantiation it can have no place at all except *in Supposito* or *Materiali*. And it is most absurd to say, that the *Suppositum Relati* is turned into the *Suppositum Correlati*. In other Relations it is not, and why then in this? We know that the father becomes not the Identicall substance of the son, nor the son of the father, the husband of the wife, nor the wife of the husband. They remaine distinct substances as before. Adde to this, that this fiction of Transubstantiation, besides that it contradicts the confessed rules of arts and reason, clearly takes away the Relation, and the essence of a Sacrament. For upon this corporall change, what becomes of the signe? for if this were true, it were the very thing signifyed, and then the *signum* and *Signatum* would be all one, which overthrows the difinition.

I am of opinion, that it was the hard hap of the Church of Rome to rise up in the defence of this errour: should the Protestants have done it, they would have hissed them out of the Schole: and now their learned Jesuits are obstinate in it, to maintaine their Churches infalibility. And the ground of my conjecture is that counsell, which cardinall *Carpi* gave the Pope, inclining to have granted what was then desired by some Princes and States, as service in the vulgar tongue, the marriages of priests, and the communion in both kinds: The summe whereof was, though these things desired, were in themselvs matters of no great moment, yet upon the concession of them the Heretick would infer, that the chair had erred in her injunctions, and constitutions, and then all was gone.

Council. Trident.

It is not religion then, but policy that upholds it, together

ther with the child that isdescended from it, the *Chymæra* of Thomas braine, concomitancy, upon which fancy they murilate this Sacrament, and deny the cup to the people, against which Sacriledge, our Catechisme protests in the following words.

2. *Which the Lord hath commanded to be received*

His command is extant. *Drink ye all of this.* and *They all drank of it.* As the Lord asked the king of Tire in derision, *Art thou wiser than Daniel?* So may we aske them, are ye wiser than Christ, will you dare to amend his institution. And if they reply, that all there were priests, I rejoyne, Mat. 26, 27. Mar. 14. Ezech. 28. 3.

1. That it rests upon them to prove it, for it may be well doubted, whether they were so or no as yet. For the Apostles had the promise only of the keys. *Dabo tibi claves cæli.* To thee will I give the keys; in the future tense, actually they were not given till they had their mission and commission. *Jo.* 20, 21, 22, 23. Which was after the institution. It is probable then they were not the fathers of the clergy before. Mat. 16. 19.

2. That by this argument the bread may as well be taken away from all, but disciples too, and so the layty should have no right to any part of the Sacrament.

3. That the practise of the ancient Church, which is the best rule to explicate any such difficulty, is a cleare proofe that the cup belongs to the people. For they then received it.

The testimonies are infinite for it. But I shall content my selfe with that plaine confession, which is extant in the councell of Constance to their eternall shame. *vid Chemnit. exam. concil. Trid. Sess. 5. Can 1, 2, 3. Sess. 13.*

[a]And [we decree also] in like manner, that though in the primitive Church this Sacrament was received by the [a] *Et Similiter, quod licet in primitiva ecclia hujusmodi Sacramentum reciperetur a fidelibus sub utraque specie tamen hæc consuetudo ad evitandum aliqua pericula & scandala est rationabiliter introducta, quod a conficientibus, sub utraque specie, & laicis tantummodo sub una specie suscipiatur, &c.*

faithfull under both kinds, yet this cuſtome, to avoid ſome dangers and ſcandalls, is reaſonably introduced, that it ſhould be received by the prieſts in both kinds and by the laiques only in one kind, &c.

They confeſſe the primitive Church received in both kinds, yet to avoide I know not what ſcandalls they decree otherwiſe, and in the ſame act brand with the name of hereſy thoſe who oppoſe their determination. And command under the paine of excommuniation, that no prieſt preſume to adminiſter the Sacrament to the people under the ſpecies of bread and wine.

4. They ſhould doe well to reconcile thoſe two decrees, the firſt of their Pope Galaſius. The other of their late counſell of Trent. Galaſius the Pope ſaith, [b] We find, that ſome, a portion only of the ſacred body being taken, doe abſtaine from the chalice of the ſacred blood. Who (without doubt, becauſe I know not by what ſuperſtition being taught they are obliged) let them either receive the entire Sacrament, or be kept from the whole, becauſe the diviſion of one, and the ſame myſtery cannot be without grand Sacriledge.

De conſ. diſt 2. cap.

b Comperimus quod quidam, ſumpta tantummodo corporis ſacri portione, a calice ſacri cruoris abſtineant: Qui (procul dubio, quoniam neſcio qua ſuperſtitione docentur, aſtricti) aut integra Sacramenta percipiant, aut ab integris arceantur, quod diviſio unius ejuſdemque myſterij ſine grandi non ſit Sacrilegio. So Galaſius.

But the fathers of Trent are of another mind, and they magiſteriall decree.

Concil. Trident. Seſſ. 3. Can. 1.

[c] If any man ſhall ſay, that all and every faithfull Chriſtian, by the precept of God, or neceſſity of Salvation, ought to receive both ſpecies of the Euchariſt, let him be Anathema.

c Si quis dixerit ex Dei præcepto vel de neceſſitate ſalutis eſſe, omnes & ſingulos Chriſti fideles, utramque ſpeciem Euchariſtiæ ſumere debere, Anathema ſit.

In this contariety, which way I pray ſhould the poore people turne? The Pope ſaith plainly, that it is ſuperſtition to conceive the receipt of the bread ſufficient, and Sacriledge to devide the myſtery, and commands that men abſtaine from both, or receive both together. The coun-

cel

cell curſe all thoſe, that ſay there is a precept of God to receive in both kinds, or that it is neceſſary to Salvation: If you follow the councell, the Pope ſhall condemn you, if you follow the Pope, the councell hath anathematizd you. The people can reſt themſelves upon nothing but Chriſts command, drink you all of this, when thoſe that lead them are thus devided.

5. Laſtly, this mutilation takes away one of the principall ends of this Sacrament: *viz.* The Commemoration of Chriſts paſſion, for to have the blood within the body is no ſigne that it was ſhed, the poweting forth of the wine doth it far more to the life. Whereas our Saviour ordained both elements to be diſtributed ſeverally, that it might not only be preached to our eares, but repreſented to our eyes, how his bleſſed body and blood were ſeperated for our ſins.

Queſt. What is the inward part, or thing Signifyed?

Anſ. *The body and blood of Chriſt, which are verily indeed taken and received by the faithfull in the Lords Supper.*

Of this anſwer there be two parts.

1. That the *body and blood of Chriſt* are ſignifyed by thoſe ſignes.

2. That the *body and blood of Chriſt, are verily and indeed taken and received by the faithfull in the Lords Supper.*

1. The firſt is out of queſtion, and ſhewed ſufficiently before: yet both muſt be conceived with his proper Attribute. The body with crucifixion. The blood with effuſion. The *Body* as *given* for us. *Luk.*22.19. The *Blood* as *ſhed* for us. *Mat.*26.28. Without which reflexion they will have little comfort and heart in them: Chriſts fleſh and blood are the true cauſe of eternall life, which yet they are not by the bare force of their owne ſubſtance, but through the dignity and worth of his perſon, which offerd them up by way of Sacrifice, for the life of the whole world, of which Sacrifice we have in this Sacrament a lively repreſentation and memoriall.

2. *That the Body and blood of Christ are verily and indeed taken and received by the faithfull.*

But this is not all, for what is here represented, is verily and indeed taken and received. It is on all hands confessed, that in this Sacrament there is a true and reall participation of Christ, who thereby imparts himselfe, even his whole entire person as a mysticall head, unto every soule that receives him, and that every receiver doth thereby incorporate, and unite himselfe to Christ as a mysticall member of him, and of them also, whom he acknowledgeth to be his owne. This though mysticall, yet it is truly, though invisibly, yet it is really done. Of this S. *Paul* assures us. The cup of blessing which we bless is it not κοινωνία the Communion, or rather Communication of the blood of Christ? The bread which we break is it not the Communion of the body of Christ? 'Tis as if the Apostle had said know you not this: that the breaking, taking, eating this bread, the powering forth, taking and drinking this wine is the reall Communication of the body and blood of Christ to you? A question figured by a Negative is equivalent to a quick affirmative. Is it not? is somwhat more than it is. This then the Apostle intends to assert, and assure a worthy Communicant, that as verily as he eates the bread with his mouth, & takes downe the wine, so verily God in heaven bestows on him, and communicates unto him the body and blood of his Saviour, and the benefits of that body and blood, which in two words are pardon and grace.

Ephes. 5. 23. 30. 32.

1 Cor. 10. 16, 17.

But because the Sacrament in it selfe being a corruptible and earthly substance must needs be thought an unlikly instrument to work so admireable effects in man, we altogether are to rest uppon the strength of his glorious power and goodnesse, who is able, and will bring to passe, that the bread and wine, which he giveth us shall be truly the thing he promiseth. This is an act of faith, which is required in every one that really means to partake of the benefit, and therefore the Cathechism warily adds, that it must be taken and receivd.

3. *By*

3. *By the Faithfull.*

Christs death in the Sacrament is offered to all, but it is effectuall only to beleevers; *Io.*1.12. As many *as received him, to them he gave power to become the sonnes of God, even to them that beleeve in his Name.* Were the orall or outward manducation only necessary, then no question the presenting our selves only at his table, the taking and eating were sufficient: but when it is a *Spiritual* banquet, and *Sacramental* nourishment that we are to receive there, if ever we intend to make it foode of life, it must be digested by faith. Through Faith it was the fathers did *ἀσπάσασθαι*, Salute with reverence, & embrace the promises, & the same way we are to have comfort by them. The reason is, because whatsoever Christ hath done already, or hath promised hereafter to do for us, are to us as never done, as never to be done til we beleeve them: that which gives them a being, and makes them present and existent to us is our Faith: as is shewed in the beginning of this exposition when I spoke of Faith. Heb.11.13. Heb.11.1.

In the midst of that Sermon our Saviour preached at *Capernaum* our Saviour delivers this position. *Io* 6.57 *Verily verily I say unto you, he that beleeveth in me hath everlasting life.* Then it follows, *that he was the bread that came down from Heaven.* ver .50. That *this bread was his flesh.* ver. 51. *and then ver.* 53. He adds with a strong asseveration. *Except ye eate the flesh of the son of man, and drinke his blond ye have no life in you.*

With which assertion many of his disciples were offended, and murmured at it. For satisfaction then, he tells them, *vers.*63. *It is the Spirit quickneth, the flesh profiteth nothing: The words that I speak unto you, they are spirit, and they are life.* They had not a litterall, they had a Spirituall sence, and he that would make them life unto him, must so understand them, beleeve that he was that heavenly Manna, and by Faith eate his flesh, and drink his bloud; for otherwise they would be of no effect, as appears by the close, *ver.*64, *There are some of you that beleeve not:* beleeve

not that I am the bread of life, beleeve not that I am the bread that came down from heaven, beleeve not that the
Heb.2.19.10. bread I will give is my flesh, and neither this bread, nor this my flesh can quicken such a man, because of his unbeleefe. Evident then it is, that the Body and bloud of Christ are taken and received to effect, only by the Faithfull.

Luc.22.16.29. Farther yet our Saviour at the institution of this Sacrament acquaints us, *This is my body, which is given for you, this is my bloud which is shed for you.* Not simply his body, nor simply his bloud, but given, and shed, nor that only, but for you, and many more. This Gift, and effusion are Acts done and past many years since, and that the Son of God clothed with the flesh of man should be so prodigall of his blood, and free and mercifull in his gift, is beyond the apprehension of man, and the reach of reason. What is it then, that may perswade us that such a thing so many
Rom.5.5.6.7. 8.9.10, years ago was done: that so mercifull, so wonderful a kindness was done for men in general, that were ungodly, enemies, sinners; for us in particular that were of these ungodly, enemies, and as great, & obstinate as any sinners, except our Faith? The Scriptures have fully expressed it, truth hath spoken it, and therfore we beleeve it.

Which strange, unexpected, unheard of mercy, it pleased him to represent, exhibite, and secure to us by his institution of his Sacrament, and to command, that it be continued in his Church *in perpetuam rei memoriam*, to be an eternall memoriall of his goodwill. To all which, Faith alone can give life and an interest. For this we beleeve too, and in confidence thereof approach and take this Body and this bloud, being assured that by these symbols we receive all Christ. Out of which it is as cleare as the sun, that
Augustini. this Sacrament is received by, & only by the Faithful. Vnbeleevers may receive *panem domini*, the bread of the Lord: Beleevers only *panem dominum* that bread which is the Lord

Q. What are the Benifits, whereof we are partakers thereby

A. The strengthning and refreshing our soules by the body and bloud of Christ, as our bodyes are by the bread and wine.

Two great Benefits there are, which a worthy communicant

nicant receives from the Sacrament, 1. Strength. 2. Refreshing. To expresse which, it was ordained in those elements which have those effects in the life of man.

1. The first is bread, that serves to strengthen the body, being indeed the staffe of life, which being taken out of our hand, the body failes, and falls, decayes, pines away, and winders to nothing. *Ps.* 104. 15.

2. The other is wine, that is of great use to cheer the heart and make it glad, and this is therefore willed to be administred to those that mourn, and are oppresst with grief; it is also good against thirst, it searcheth and clenseth wounds and helps infirmities. Strength is from bread, Cheerfullnesse and refreshing from wine. *Iudg.* 9. 13. *Ps.* 104. 15. 1 *Tim.* 5. 23. *Luc.* 10. 34.

In these it pleased our Saviour to institute this holy Sacrament, to shew that the same effect is wrought in the inner man by the holy mysteries, that is in the outward by these elements. That here our heart is established by grace, and our soules with strength, and our conscience made light and cheerfull that it faint not, but evermore rejoyce in his Holy comfort. To insist on these a little. *Heb.* 13. 9.

1. *Strengthning.*

O taste and see how gracious the Lord is: for to say receive my body, is as if he had sayd, receive the holy Ghost, that is, the graces of the Holy Ghost. And this grace to the soule, is what bread that staffe of life is to the body, which I shal set down in the words of that pious and prudent Divine learned Doctor *Hammond*, We can do nothing that is inorder to spiritual life, but fal into sin, custom of sin, which is the putrefaction of the soule, and so to eternall death, without grace: For having forfeited that stock that God gave us in Paradise, we have none of this kinde left, but what Christ by his death purchased for us: by that great dear bargaine there is come into the Church a new stock and staple of Grace, and strength for every one that shall ask it importunately, receive it watchfully, and make use of it diligently: for to every one that hath it shall be given; given in that measure which, though it will not ina- *Pract. cat. sect. 3.*

ble any man, to live without sinning, yet it will enable him to resist sin, and to serve God in so holy and righteous a way with a sincere heart, and so to persevere in it, that he will accept it.

Now the conduit in this grace is the Sacrament; for by it Christ intended it should be conveyed to us, by it we are fortified against the assaults of Satan, in the power of Christs death we fight and conquer. For who, having the death of Christ for sin, lively presented unto him, as it is here, will yeeld basely to that sin, that crucified his Saviour? Rather he will often put on his armour, defye his enemie, stand up, and fight till he hath destroyed him. To encourage him against the attempts and blows of his adversary he hath from hence security, *Non inermes & nudi relinquimur, sed protectione sanguinis & corporis Christi munimur.* We are not left naked and unarm'd, but we are wall'd about with the protection of the body and bloud of Christ, so that now, *tanquam leones ignem spirantes, ab illâ mensâ recedimus, facti diabolo terribilis*, they are the words of *Chrysostome*, triumphing upon this strength we depart from this table as Lions breathing out fire, and are become terrible to the devil himselfe; For finding the power of Christ within us, he will be afraid to assault us.

Cyprian. ep. 54.

ad pop. Antioch. hom. 61.

Rev. 6. 14.

Every worthy receiver hath washed his soule in the bloud of the Lambe, and none but profane men will that day pollute it. For a few houres you shall see men, *Holy, cautelous, devout, retired, not doing their own wayes, nor finding their own pleasure, nor speaking their own words.* Ask the reason, and the answer is ready, they have been at the Communion. Evident then it is, that this strength of grace was received from thence. Did then but the like sad and pious thoughts possesse mens souls for the future, that doth upon that day; would they but continue, and cooperate with that grace they then received, and confesse the force of it by the effects, it could not be doubted, but their whole life would be more holy, their wayes more righteous, they would never *crucify Christ again*, who hath given them power, that they no more Crucifie him, and to which if they

Is. 58. 13.

they be not wanting they ſhall no more Crucify him: For what merit, force, vertue ſoever there is in his ſacrificed Body and bloud, we freely, fully, and wholly have it imparted by this Sarament.

Now if it be demanded, how ſo ſmall a peice of bread, or a ſpoonful of wine can produce this effect? The anſwer is eaſy, that it proceeds not from the elements, but from the will and power of Chriſt, who ordained theſe to be meanes and inſtruments for that end. They remaine in ſubſtance what they were; but in relation to him are more. It is ſpirituall bread, and ſpiritual wine, ſo called, not ſo much becauſe ſpiritually received, but becauſe being ſo received, it cauſes us to receive the Spirit, and by *the power of the Spirit, a man may be enabled to doe all things.* Phil. 4. 13.

2, *Refreſhing.*

The Sacrament is a corroborative and gives ſtrength, but that is not the ſole benefit, it is a Refreſhing alſo, as is well ſignifyed by wine, by which he that pants for thirſt hath his inward flame quenched: by which he that hath any indiſpoſition of body, hath his infirmitie ſearch'd, and eaſed. Both may be refreſhed, cheered, gladded, and cured by it. Pſ. 42. 1. 2. Pſ. 38. 4. Luc. 10. 30. Pſ 38. 5.

A man, ſcorch'd with the ſence of Gods wrath, is a thirſty ſoule: a conſcience, oppreſſed with the weight of ſinne, feeles truly the burden of it; a ſoule, wounded with the darts of ſin, is the wounded man, and is ſenſible of the *ſtink and corruption, becauſe of his fooliſhneſſe*: Every man is full of infirmities and weakneſſes, and is in paine for them. All theſe are broken hearted, faint, diſquieted, and have a deſire to be refreſhed. Now, ſaith our Saviour. *Come unto me all ye that are weary, and heavy laden, and I will refreſh you.* His free pardon and Remiſſion, his ſpeaking peace to the unquiet conſcience, his ſaying thy ſins are forgiven thee, to the heavy loaden and ſin-ſick-wounded ſoule, is the greateſt refreſhment, the joyfulleſt tydings, the cheerfulleſt cordiall that can be adminiſtred. Luc. 4. 18. Mat. 11. 28. Rom. 3. 24. Iſ. 57. 19. Luc. 7. 47. 48.

And this he is pleased to administer in this cupp, in which is this cheerfulwine, *his bloud, which was shed for many, for the remission of Sinnes.* Matt. 26. 28. Bring the scortched and thirsty soule to this fountain, and it will refresh and coole his heat: bring the burdned conscience to this bloud, and it will unload him: bring the wounded man to this wine, and it will search and cure his soares: all infirme sinners to this cupp, and it will refresh them. In this bloud there is an Artery by which the vital Spirit is conveyd, that will quicken, revive, and cheere up any fainting, and dying soule.

It is not without reason that the wise composers of our liturgy have inserted those choice texts at the Communion, and commended them with this preface. Hear what comfortable words *our Saviour Christ* saith to all that turne to him.

Matt. 11. 28. Io. 3. 16. *Come unto me all ye, that travail and are heavy laden and I will refresh you, So God lowed the world, that he gave his only begotten Sonne, to the end that all that beleeve in him, should not perish but have everlasting life.*

Here also what S. *Paul* saith.

1 Tim. 1 15. *This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.*

Here also what S. *John* saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sinnes.

Here then is the right place for *Sursum corda*, Lift up your hearts. A forme so ancient, and so usual in most liturgies. *Sacerd.* Sacti Iacobi liturg. *Attollamus mentem & corda.* Let us lift up our mind and heart. *Popull. Dignum & justum est.* Sac. *vere dignum & justum est.* It is meete and right

Biblioth. patrum. Tom. 4. Basilij liturg. *Sursum sint mentes.* Let your mindes be above.

Pop. *Sunt ad dominum.* They are to the Lord.

Sac. *Gratias agamus.* Let us give thanks.

Moza-Pop. *Dignum & justum est.* Sac. *Æquum certè & justum* rabum. Sac. *Aures ad dominum.* R. *Habemus ad dominum.*

Sac. *Sursum corda.* R. *Levemus ad dominum.*

Chor. *Dignum & justum est.* S. *Dignum & justum est*

Cyprian

Cyprian. de orat. Dominica. *Surſum corda. Habemus ad addominum*, & Pammelius in his notes on the place, gives in diverſe other Teſtimonies for this form in uſe at the Sacrament. We have then troad in the ſteps of the Ancient, and with them ſuffered it to ſtand in its properplace

For if ſo kinde a call: *Come unto me*, if the manifeſtation of ſo great love: if a truth ſo greatly beneficiall: if Jeſus that came into the world to ſave ſinners, to be an advocate, to be a propitiation for ſins can not rayſe the heart, cannot Refreſh the Spirit of a weary and heavy laden ſoule and conſcience, nothing will.

It is therefore very meet, and right and our bounden duty to give thanks to God, that heſo loved the world, that he ſent his ſon into the world, that who ſo beleeves in him, ſhould not periſh but have everlaſting life; & it is againe as meet, & right, & our bounden in duty to give thanks to our Lord and Saviour Jeſus Chriſt, that he would give his body to be crucifyed and his bloud to be ſhed for us, and in a Sacrament to repreſent, and exhibite the merit thereof unto us.

A Sacrament from which we receive ſtrength andrefreſhing: ſtrength to encounter Sinne, & Refreſhing: when oppreſſed by Sinne: eaſe and remiſſion from the condemnation, and freedom and liberty from the dominion. In two words the benefits are Sanctification, and juſtificati- Rom. 8. 2. on. For upon the grant of the pardon and remiſſion (without which there can be no refreſhing) we are juſtified, and upon the giſt of this ſtrength we are Sanctified: we ariſe from villany to vertue, from death to life, from impurity toſanctity, & if we improve this power of Grace, and proceede to purify our ſelves by it, it will never leave us, nor forſake us till it hath brought us to Glory.

Queſt. What is required of them which come to the Lords ſupper?

Anſw. *To examine themſelves, whether*

1. *They repent them truly of their former ſins ſteadfaſtly puroſing to lead a new life.*

2. *Have a lively faith in Gods mercy through Chriſt.*

3. *With a thankfull remembrance of his death.*
4. *And be in charity with all men.*

They are to Examine.

The duty here enjoyned is examination, not enjoynd by the Church, but by S. *Paul.* 1 Cor. 11. 28. *Let a man Examine himselfe, and so let him eate of this bread, and drink of this cup.* The Apostles word is δοκιμαζέτω, let him prove, trie, bring himselfe to the test and touch, which notes a diligent and exact inquiry, such as Lapidaries and goldsmiths use, to find out true metall from counterfeit, good from bad.

And this *Examination* is necessary, so that it is not in our choice to doe it, or to leave it undone. S. *Pauls* illative proves it. *Let a man examine himselfe Therefore.* If he meane not to be in the case of the Corinthians to whom he writes, who for their irreverent, sinfull, and disorderly aproach were unworthy Communicants, and guilty of the body and blood of Christ, he must examine. Now the things about which he is to enquire are these.

1 Cor. 11. 29.

1. *Repentance.*

Both parts of this duty are here set downe.

1. A sense, a sorrow, a confession of our former sinne.
2. A steadfast purpose and resolution to lead a new life.

Ezech. 16. 6. Psal. 5. 5. Revel. 21. 27. Rom. 6. 23. Rom. 7. 24.

1 Sin defiles our persons, this pollution maks us odious in the eyes of God, excludes from heaven, brings calamity upon us, and death both temporall, and eternall: of which, till a man be truly sensible, he will never be a true Penitent.

2 But upon a true conviction by his conscience, that this is his miserable condition, his soule will be humbled, sorrowfull and contrite, cast downe, and greived, not only that he hath incurr'd this danger, (for that is but Attrition) but heavy and sad, that he provoked so good a God, so compassionate a father, so gracious a redeemer, so blessed a Sanctifier, and this is truly Contrition.

3 And

3 And upon this compunction and contrition, he will fall to cõfeſs and acknowledge his ſin, in the humbleſt manner. He will be his owne accuſer, and draw a full inditement againſt himſelfe: Enumerate to God all his knowne ſins, and aggravate them againſt himſelfe with all the heightening circumſtances: As for thoſe he knows not, he will beg pardon in ſome ſuch forme. *O cleanſe thou me from my ſecret faults. Lord be mercifull to me a Sinner.* Pſal. 32. 5. 1 John. 1. 9. Pſal. 19. 12.

4 But the penitents worke is not yet done, the greateſt is yet behind, which is a *ſteadfaſt purpoſe and reſolution to lead a new life.* Luke 18. 13.

1. This muſt certainly be in a Communicant, for he that brings to this Holy Table a purpoſe, and intent to continue in his ſin, comes in his ſin ſomwhat like *Judas*, that came and received, and yet continued his purpoſe to betray his Maſter. Before then we approach there muſt be a vow of a new life, an abjuration of all our former evill wayes, and a full and ſtedfaſt reſolution againſt them. John 13. 30.

2. And this reſolution muſt be brought to act, for it is not enough to reſolve to doe good, we muſt be good, to purpoſe to lead a new life, but we muſt lead a new life, and though that through ignorance, infirmity, ſudden ſurreption, or violence of Temptation the ſame ſins ſteal upon us, yet we muſt humble our ſelves, confeſs them, be contrite and beg pardon for them, reſiſt and fight againſt them, and diligently labour that they returne no more, at leaſt that they raign not, which will never be, ſo long as we mortify them. Tit. 2. 12. 1 Tim. 6. 12. 2 Tim. 4. 7. Eph. 6. 10. ad 19

2. *Faith.*

The next thing that a communicant is to examine himſelfe of, is his faith. *Whether he hath a lively faith in Gods mercy through Chriſt.*

Faith.

1. Faith is requiſite, becauſe as is prov'd before, *The body and blood of Chriſt are verily and indeed taken and receiv'd.*

ceiv'd by the faithfull, and only by the faithfull.

A lively faith.

2. This faith must have life in it, for it must be a *lively faith* which if it be, it will be doing, for there is no life without action, it will shew it selfe in those parts, where our life doth appeare, at the heart, tongue and hand. A dead faith it is, that moves not at these parts, and is never consummate by love.

Gal.5,6.

1 Cor.13.

In Gods mercy.

3. This faith for the object hath *Gods mercy*, upon that it reflects as the fountaine, whence his revelations have proceeded, in which his covenant, for mans Redemption, is established, his promises to penitent beleeving sinners are made. For if ye shall enquire the reason of so much goodnesse, no other can be given, but the riches of his mercy. *Thou Lord hast done it, for even so it pleased thee. The zeale of the Lord of hosts hath done this. So he lov'd*; No more can be said.

Ephes.2.7.
Luke 12.32.
Isa 9.7.
John 3.16.

Through Christ.

4 But now if you enquire how his mercy became ours. The answer is easy, it was *Through Christ. He of God is made unto us, wisdome, righteousnes, sanctification, redemption.* When the holy Ghost descended upon him, a voice testified from heaven. *This is my beloved son in whom I am well pleased*: pleased with him, and pleased with us for his sake. *By him* we we are predestinated, *by him* adopted, *in this beloved* accepted, *In him* redeemed, and according to the *riches of his grace we have obtained remission of sin, and through him* at last we shall be glorified.

1 Cor.1.30.

Complacui

Mat.3.17.
Eph.1.5,6,7.
John.14.3.
Rom.8.18.

3. *Thankfullnesse.*

Which benefits because we receive from the Crosse therefore to this our faith there must be joynd a thankfull remembrance of his death.

A Remembrance

1. A remembrance of it, the Sacrament was ordained for that end, on all hands it is agreed, that it is a Sacrifice of commemoration, not to remember then how Christ dyed for us, were to frustrate the chief end of the institution.

A Thankfull remembrance.

But barely to remember it, will not suffice: It must be a *Thankful remembrance.* Now he who wil be a thankful man, must do two things:

1. He must recount, declare, and publish what it is that hath been done for him. *Ps.66.14.* The mercy and grace would not be kept close, and concealed, but at large set out in the congregation, and to all posterity: at this time then we are to commemorate the goodnesse of God in all, but especially his great bounty in giving his son to dye for us. Luc.2.17. Ps.96.3.10.

2. He is bound to lift up his heart and voice, and praise God, chanting forth that [illegible] the Antiphone of the Seraphims thereof, i.e. for the redemption of the world by the death and passion of our Saviour Christ, and for the institution of these holy mysteries as continuall pledges of his love, and remembrances of his death, with Angels and Archangels, &c with all the company of heaven, we laud & magnify thy glorious name, evermore praysing thee and saying, Holy, holy, holy, Lord God of hostes, Heaven and earth are full of thy Glory: Glory be to thee O Lord most High. see *Act.2.46.47.*

4. *Charity.*

Hitherto a communicant hath been directed to trie and search his heart whether it stands right to God. But now he must descend, and examine how it stands to man. For God will not have him come and offer a gift upon his altar, if his heart *be leavend with envy, malice and uncharitablenes.* Mat.5.23.

As this Sacrament ſeales up the Communion of the members with the head, ſo it ſeales up the communion of the members one with another. The Lord ordained theſe elements of ſuch things, that being many in themſelves, yet of many become one: Bread is made of many graines of wheat, wine of many grapes, and yet the meale of thoſe diverſe graines are moulded up into one loafe, and the wine of thoſe ſeverall berries are preſſed into one Cup: to teach us, that all the communicants at this holy table, how many ſoever they be, ought to agree together in *one* like members of *one body*: as having *one father, one faith, one Baptiſme, one inheritance*, as parts quickned by *one* and the ſame *Spirit*, brethren to be ſaved by *one* and the ſame *Chriſt*.

Eph. 4.4,5,6.

Now this love and charity will be conſpicuous by two effects. 1 In giving. 2. And in forgiving.

1. In giving to and releeving the neceſſities of our poorer brethren. Hard it is for any man to ſhew that the Sacrament in the primitive Church was adminiſtred without an offertory. Mention is made of the liberality and charity expreſſed at their breaking of bread. And 1 *Cor.* 16.2, A command there is, that upon the *firſt day of the weeke* (a day appointed for this Sacrifice) *every man ſhould ſet apart ſomewhat for the uſe of the poore*. All liturgies of the Church record it, and ours intends it, and ſpeakes for it, in thoſe ſentences that perſwade it, and in the ſubſequent prayer, where we deſire of God *to accept our almes*.

Act. 2.46.

Mat. 5.23.

2. The ſecond act of charity is forgiving, for which we have our Saviours precept. His example, *Father forgive them*. The danger, if it be not done. Our praiers not accepted, our ſins retained, our pardon never ſealed. *For if you forgive men their treſpaſſes, your heavenly father* will forgive you: But if you forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. ſee *Matt.* 18. a ver. 23. to the end.

Mat. 6.14.15.

The Analyſis of the exhortation before the Communion.

To helpe the weaker capacities in this neceſſary worke, I ſuppoſe it may be worth labour to analyſe, and reduce to

to these heads that grave exhorta tion, which the wise composers of the *liturgy* have prefixd before the *liturgy*: which be gins thus,

Dearly beloved in the Lord, yee that mind to come to the holy Communion of the body and bloud of our Saviour Christ, must consider what St. Paul *writes to the* Corinthians.

How he exhorts all persons diligently to try and examine themselves before they presume to eate of that bread, and drink of that Cupp.

The duty.

1. In which words the Ministers mind communicants of their duty, which is a diligent triall and examination.

2. And that they may the easlyer perswade them to this; they produce a double reason { 1. From the benefit. 2. From the danger and punishment

1. *From the benefit to a worthy Receiver.*

1. *For as the Benefit is great if with a true penitent heart and lively faith we receive that Holy Sacrament:*

For then we spiritually eat the flesh of Christ, and drink his bloud; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us.

2. *From the danger and punishment to an unworthy Receiver.*

The danger

So is the danger great, if we receive the same unworthily: for then

1. *We be guilty of the body and bloud of Christ our Saviour.*

2. *We eat and drink our owne damnation, not considering the Lords body.*

and punishment.

3. *We kindle Gods wrath against us.*

4. *Wee provoke him to plague us with divers diseases and sundry kindes of death.*

3. Upon which important reasons they dehort all

Scandalous and notorious ſinners (meaning ſuch who intend to perſiſt in thoſe ſinnes) that they abſtaine.

Exhortation.

Therefore if any of you be a blaſphemer of God, a hinderer or ſlanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, bewaile your ſins and come not to this holy table: Adding this weighty reaſon which is but a repetition of the former danger and puniſhment. *Leaſt after the taking of that holy Sacrament, the Devill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction of body and ſoule.*

4. Then followes an adviſe how Communicants muſt prepare themſelves.

1. To Judge.

1. *Judge, therefore your ſelves, brethren, that you be not judged of the Lord.* That they erect a court in their own conſciences, accuſe, endite, arraign, and condemn themſelves for their ſins, and ſo prevent that condemnatitory ſentence which otherwiſe the Lord will pronounce upon them.

2. *To repentance both parts.*

2. *Repent you truly of your ſins paſt: Amend your lives.*

3. Faith.

3. *Have a lively and ſtedfaſt Faith in Chriſt our Saviour.*

4. Charity

4. *Be in perfect Charity with all men: So ſhall you be meet partakers of theſe holy myſteries.*

5. Thankfulneſſe.

5. *And above all things, you muſt give humble and hearty thanks to God the Father, the Sonne, and the holy Ghoſt*

The

The cause.

For the Redemption of the world, by the death and passion of our Saviour Christ, God and man.

Both parts of Thankfulnesse { 1. Annunciation. 2. Prayse.

The commemoration or annunciation of Gods goodnesse to us.

1. *Who did humble himselfe, even to the death upon the Cross for us miserable sinners, which lay in darknesse and the shadow of death.* 2. *That he might make us the children of God,* 3. *And exalt us to everlasting life.*

4. *And to the end we should alwayes remember the exceeding great love of our master, and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious bloudshedding he hath obtained to us*

He hath instituted and ordained holy mysteries, as pledges of his love, and continuall remembrance of his death to our great and endlesse comfort.

The doxology, acclamation, or hymne.

2. *To him therefore with the Father and the holy Ghost, let us give* (as we are most bounden) *continuall thanks.*

Submitting our selves to his holy wil and pleasure, and studying to serve him in true holinesse and righteousnesse all the dayes of our life. Amen.

FINIS.

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ERRATA.

IN page 2. line 11. for *in* read *de*. l. 13. for *Lyp.* r. *Cyp.* p. 3 l. 27. for *discant* r. *descant*. p. 9. Marg. for *Supinour* r. *Superiour*. p. 11. l. 17. for *ol n* r. *olim*. l. 37. for *saltim* r. *saltem*. p. 17. l. 30. for *Spiritnis* r. *Spiritu*. p. 18. l. 15. for ἀποπιύω r. ἀποπτύω p. 21 l. 26. for *Pamuel* r. *Pamel*. p. 22. Marg. for *Pulin* r. *Pulcher*. p. 23. l. 24. for *venturam* r. *venturum*. l. 35. for χειστὸς r. χειστὸς. p. 24. Marg. for *post* r. *potest*. p. 95. l. 20. for *materialem* r. *materiam*. p. 105. l. 7. for *falsarium* r. *falsariorum*. p. 154. l. 34. for *destisti* r. *dedisti*. with some other literal mistakes, both in the Greek and Latin; which an ingenuous man cannot but see, and will correct; not ascribing them to the Authour, but to that which is incident to Printing.